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### The Parousia or Second Coming of Christ.\*

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It may be questioned by some whether we are wise in admitting an article on which opinions diverge so widely, but Mr. Tope has expressed himself so cautiously and has given us the advantage of such a wide range of studies that we felt that even those who might not agree with the views expressed would yet be glad to have such a presentation of the subject as is contained in the following paper.—Ed. RECORDER.

IN bringing the subject of our Lord's Parousia before this Conference my chief aim is to raise the question as to the way it best behoves us to treat this great doctrine when dealing with the Chinese. That the subject is not inopportune will be clear to all who are aware that at the present time there are missionaries on the field who take exceptional interest in this theme and also that the minds of many Chinese Christians are exercised upon it.

Several writers (specially Dr. Beet in his *Last Things*) have been laid under contribution, including the authors of sundry articles in the scholarly and up-to-date Bible Dictionary recently published under the editorship of Dr. Hastings. My own part in the preparation of this essay amounts to little more than an arrangement of the materials which devout experts have provided.

It may be said at the outset that independently of the Incarnation, interpreters find reference to *five* distinct Comings of Christ in the N. T. (Hastings, iii. 676), viz.:—

1. A physical advent at His resurrection.—Jno. xiv. 18; xvi. 16.

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2. A spiritual advent by the Paraclete, to take place during the lifetime of the disciples and to result in a perpetual dwelling of Christ and the Father in their hearts.—Jno. xiv. 23 ; cf. xvi. 7.

3. An advent to the disciples at death, when Christ will come to receive them into the mansions which He has prepared for them alone.—Jno. xiv. 3 ; cf. 2 Cor. v. 8.

4. A historical advent for judgment, taking place at different times in the history of the church.—Rev. ii. 5, 16 ; iii. 3, 11 ; cf. Mat. xxvi. 64.

5. An advent at the end of the age (Mat. xxiv. 3) to judge the world, to destroy evil, to reward the saints, and to establish the Kingdom of Glory.—The expression *Second Coming* is not found in Scripture, but it is popularly applied to the last of the advents of Christ just mentioned.

The doctrine of the Parousia, commonly called the Second Coming, is a N. T. doctrine which has come to us through the agency of men whose thoughts and phraseology were moulded both by earlier revelations contained in the O. T. and by the Apocalyptic literature which appeared in the period immediately before Christ and on into the Christian era. As a preliminary it is desirable to briefly reproduce the doctrine of The Last Things as taught in the O. T. and in the literature more or less contemporary with the time of Christ.

In the books of Joel, Isaiah, Zephaniah, Ezekiel, Zechariah, and Malachi, there is reference in terms of lofty grandeur to a day of Jehovah, when there will be a conspicuous execution of punishment against sin, both in Israel and among the enemies of Israel, followed by infinite blessing for the righteous. The book of Daniel takes us more definitely within the veil ; states that the kingdom which is to supersede all earthly kingdoms is given to One who, though from heaven, yet wears a human form ; and announces a resurrection of the dead and a final retribution of reward and punishment beyond the grave. All the prophetic writers of the O. T. agree to announce a kingdom of infinite glory to be set up more or less suddenly by power from heaven on the ruins of all earthly kingdoms ; one from which all evil and all sinners shall be excluded, and which shall be the eternal home of the faithful servants of God. (Beet 12-17.)

Many writings appeared in the post-canonical period of the O. T. which come under the designation *Apocalyptic*. Such are :—



1. The *Apocalypse of Baruch*, written by four Pharisees about A. D. 50-90.

2. The Ethiopic *Book of Enoch*, written by at least five of the Pietists (predecessors of the sect of the Pharisees) from about 200-50 B. C.

3. The Slavonic *Book of the Secrets of Enoch*, written by an Alexandrine Jew about the beginning of the Christian era.

4. The *Book of Jubilees*, written by a Palestinian Jew about 40-10 B. C.

5. The *Ascension of Isaiah*, a composite work, written by Jewish and Christian authors in the first century A. D.

6. The *Assumption of Moses*, written by a Pharisee from 14-30 A. D.

7. The *Testaments of the Twelve Patriarchs*, a work of two Jewish authors, 130 B. C.—10 A. D., but interpolated by a succession of later Christian writers.

8. The *Psalms of Solomon*, written by one or more of the sect of the Pharisees about 70-40 B. C.

9. *Sibylline Oracles*, written by Jewish and Christian authors from 180 B. C.—350 A. D. (Hastings, i. 110).

This period produced also the Apocryphal Books of the O. T. familiar to us, some of which contain references to the Last Things, e.g., Ecclesiasticus, the Books of the Maccabees, the Book of Tobit, the Wisdom of Solomon, and particularly the seven visions in 2 Esdras.

The mere enumeration of these several literary productions shows how extensively the minds of the Jews at the time of Christ were exercised by questions associated with their Messianic hopes. It will be instructive to indicate the nature of their eschatology. These works contain predictions, though not of uniform nature and not in equal degree, which are couched often in glowing poetic language. The predictions included (1) the last tribulation, (2) the appearing of Messiah, (3) the last attack of hostile powers, (4) the destruction of these hostile powers, (5) the renovation of Jerusalem, (6) the gathering of the dispersed, (7) the Kingdom of Glory in Palestine, (8) the participation by all deceased Israelites in the joy and blessedness of the Messianic period, (9) the renovation of the world, (10) the general resurrection, and (11) the last judgment which ushers in eternal salvation and condemnation. (Schürer's *Jewish People in the Time of Jesus Christ*, ii. 154, etc.).

It is very important to remember that our Lord and His apostles lived in times when in one form or other the ideas above enumerated were not only common among the Jews but ardently cherished by the devout among them. For it cannot be doubted that the apostles themselves shared in these views, and found it impossible to escape the influence of them when they came to record the teachings of Christ upon His Parousia. They would naturally write upon this theme in the figurative language already current and familiar. And the sense in which they would interpret the sayings of Christ would unavoidably be that which harmonized with those hopes of their countrymen, so widely diffused, in which they themselves participated.

Turn now to the N. T. testimony concerning Christ's Parousia. (Beet 24-72.) Take first the conception of this event reflected in St. Paul's epistles. From those to the Thessalonians, which were his earliest, and written in the year of our Lord 53 or 54, we learn that St. Paul taught that Christ who had been "raised from the dead" would visibly return from heaven to earth to raise His dead servants, to welcome all His servants, dead and living, into endless and blessed intercourse with Himself and to destroy all who refuse to obey the Gospel. He taught also that this revelation of Christ will be preceded by an outward manifestation in some new and terrible form of that evil which is already secretly working among men, evil personified in that Lawless One (2 Thess. ii. 8), whom the Lord Jesus at His coming will slay with the breath of His mouth.

Similar teaching is found in other letters of the apostle, though not with equal prominence. From the Epistles to the Cor., the Rom., the Phil., the Eph., and the Col.; from his letters to Timothy and Titus; and from his recorded addresses in the Acts, it will appear that St. Paul's teaching about the future coming of Christ is harmonious throughout. He looked forward to continued progress of the Gospel and to the gathering in of the fulness of the gentiles and then of Israel (Rom. xi. 25, 26). But beyond this progress he foresaw an awful manifestation, in some new and conspicuous form, of the evil which was then working in the wicked (2 Thess. ii. 1-3). This new revelation of evil, in the moment of its power, Christ will dethrone and destroy by His sudden and audible and visible appearance from heaven. And at His coming, resurrection and retribution will follow.

The frequent occurrence in St. Paul's writings (notably in the early epistles) of the expressions *Parousia*, *Day of the Lord*, *Revelation*, *Appearance*, shows that they had already come to be used as technical terms to describe the expected return of Christ ; and these terms are also frequently to be met with in other parts of the N. T.

In the Synoptic Gospels the phrase "that day," already used by St. Paul, occurs in several instances, referring to Christ's return to judge the world. The coming of Christ to judge the world is a prominent feature in the first gospel ; scarcely less conspicuous also in the second and third gospels. This teaching finds further support in the Acts (iii. 19-21 ; x. 42 ; xvii. 31), in the Epistle of James (v. 7-9), and those of Peter (1 iv. 5-7 ; 2 iii. 10-13). The testimony of these various witnesses affords complete proof that Jesus announced that He will return visibly from heaven to earth to close the present order of things and to pronounce and execute judgment on all people, good and bad ; that He taught that at His coming evil will be prevalent on earth (Matt. xiii. 40-43 ; Luke xvii. 26-30), and that consequently to some His appearance will bring sudden destruction, but to the righteous deliverance and eternal blessing.

The teaching of the Fourth Gospel about the Second Coming, though comparatively scanty, is not in conflict with that of St. Paul and the Synoptic Gospels.

The book of Revelation differs widely in thought and expression from all else in the N. T., and it occupies there a position something like that of the book of Daniel in the O. T. But here, too, we find an acceptance to the full of the harmonious teaching of the rest of the N. T. about that advent of Christ which brings to an end the present order of things. It, however, adds a millenium, during which Christ and His saints are said to reign upon the earth, which period is to be terminated by a short and last uprising of evil and followed by the great assize, the punishment of the wicked, and the new earth and heaven in which the saved will dwell with Christ.

In stating the results of this necessarily rapid survey of our subject as taught in the N. T., we may unhesitatingly affirm that our Saviour left in the minds of His disciples a hope of His return and a belief that He would visibly come again from heaven to raise the dead, to hold the last judgment, and set up formally and gloriously the kingdom of God.

A passing reference has been made to the millenium, a subject which has given rise to two well-known schools of interpreters, viz., the pre-millennial and the post-millennial schools. But inasmuch as the millenium of itself furnishes matter sufficient to demand a whole essay for its consideration, and as moreover it is not essential to the purpose of to-day's paper to endorse or discuss the theory of either of the two schools mentioned, there is no necessity to further notice it here.

It will not have escaped observation that in reproducing the N. T. teaching upon the Parousia, nothing yet has been said as to its *time*. This, however, must now be looked into, for it is upon the very question of the wisdom or otherwise of making pronouncements, explicit or approximate, as to the time when Christ may be expected to return, that attention should be centered and conviction made clear.

In consulting the N. T. upon this point, we find that the coming of Christ is frequently spoken of as being near. Note the following :—

Matt. x. 23.—“When they persecute you in this city, flee into the next; for verily I say unto you ye shall not have gone through the cities of Israel, till the Son of Man be come.”

Matt. xvi. 28.—“Verily I say unto you, There be some of them that stand here which shall in nowise taste of death till they see the Son of Man coming in His kingdom.”

Matt. xxiv. 32.—“Verily I say unto you, This generation shall not pass away till all these things be accomplished.”

Then in Phil. iv. 5 we read: “The Lord is at hand.” In Heb. x. 37: “For yet a very little while, he that cometh shall come, and shall not tarry.” In James v. 8, 9: “The coming (Parousia) of the Lord is at hand;” “the judge standeth before the doors.” In 1 Peter iv. 7: “The end of all things is at hand.” And in the book of Revelation we read: “Behold I come quickly” (xxii. 7, 12); also “the time is at hand” (xxii. 10); and in its closing sentences: “Surely I come quickly” (xxii. 20).

This testimony places the coming of Christ in a future which was *near*, and near in the common acceptation of that term. After reading it we cannot but conclude that the apostles and evangelists, when they wrote the words above quoted, actually believed that Christ had taught that His visible return from heaven for judgment would take place at a date not far distant, and that some then living would survive His coming.



On the assumption that this conclusion is valid, it must be frankly admitted that the N. T. teaching on this point which we have so far noticed, is utterly at variance with subsequent historic fact, for no such advent in glory as the disciples were expecting has yet taken place, although eighteen centuries of time have since then rolled away.

But we have another set of passages in the N. T. which bear upon the point of time now under consideration.

In Matt. xxiv. 36 we read: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." This is a plain announcement by Jesus that He did not know the time of His return. And there is a large number of passages which show that He anticipated that a long interval might elapse before His return. In Luke xii. 35-48 Jesus teaches the possibility of a delay of such length as might lead to carelessness and wantonness in the lives of His disciples. In Matt. xxiv. 14 he declares that the end would not come till "this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations." In Matt. xxi. 41 and in Luke xxi. 24, our Lord seems to anticipate a period of grace extended to the gentiles corresponding to the special education of the Jewish race. Very important evidence also is deducible from the parables of Jesus, particularly those which indicate the slow and regular growth of the kingdom as a mingled society of good and bad, e.g., the sower, the wheat and tares, and the mustard seed (Matt. xiii). Compare also the seed soon springing up and growing by natural process till harvest (Mark iv. 27-29). Add to these the parable of the pounds (Luke xix.) spoken of those "who supposed that the kingdom of God was immediately to be set up"; that of the virgins (Matt. xxv.), where the Bridegroom is spoken of as tarrying; and that of the talents (Matt. xxv.), where the lord of the servants is said to return "after a long time." The more deeply we reflect upon these parables, the more certain we shall feel that they could not have been spoken by Jesus had He believed that the world would come to an end within a single generation.

The testimony which these many passages supply places the Parousia in a future which was unknown and possibly of long duration. It markedly differs from the teaching previously noticed, and it is not in conflict with historic fact. We have no option then but to accept this as the true teaching upon the point

before us, seeing that history has demonstrated that the expectation of Christ's Second Coming early in time has not been fulfilled.

We are now face to face with the serious difficulties arising from two sets of N. T. teaching which seem to be in conflict. How are we to explain those passages which represent the time of our Lord's appearing as near and those recorded sayings of Jesus which place it within the lifetime of some of His hearers?

The theory that Christ Himself was mistaken about His Parousia may be dismissed at once, in view of the plain inferences to be drawn from His parables and from other of His recorded sayings already quoted.

We must then suppose that the disciples in some cases inadvertently grouped the sayings of Jesus in a misleading order, and that this was due to influences peculiar to the period in which they lived. It is necessary here to refer back to two things previously noticed. One is that there are several distinct comings of Christ to which reference is made in the N. T.; three of them being obviously of a spiritual nature. The other is that the disciples shared in the current and ardent belief of their countrymen respecting the near establishment by Messiah in person of His kingdom of glory upon earth. Nothing then would be more natural or likely than that when our Saviour, speaking of the proximity of His return, alluded to either His resurrection or to one of the spiritual advents mentioned, His disciples interpreted His words as applying to that future visible triumphant advent for which they were looking and hoping and waiting. Those spiritual comings of Christ which were then actually near at hand, which indeed are ever near, and upon which our Lord based counsels for watchfulness and faithfulness, were understood by the disciples as referring to that wondrous Parousia which was to mark the end of the age.

It will be pertinent here to recall the slowness of comprehension of the disciples respecting the death and the resurrection of Christ so plainly predicted by Him, and their erroneous ideas of the Kingdom even on the day of ascension. Dr. Bruce, in his *Training of the Twelve* (482), thus describes their mental character: "They were very unapt to take in new ideas. They were like horses with blinders on, and could see only in one direction—that namely of their own prejudices. It required the surgery of events to insert a new truth into their minds. Nothing would change the current of their thoughts but a dam-

work of undeniable fact. They could be convinced that Christ must die, only by His dying; that He would rise, only by His rising; that His kingdom was not to be of this world, only by the outpouring of the Spirit at Pentecost and the vocation of the Gentiles."

There is yet another thing which will help explain the difficulty before us. The period in which the N. T. was written was one of persecution, including the outbreaks under Nero and under Domitian. Now circumstances of persecution, of oppression, of exile, of evil rampant, had always in the Jewish mind brought a presentiment that the day of the Lord was at hand. (Is. xiii. 6; Joel i. 15; ii. 1.) When speaking, then, of Christ's Parousia as near, the apostles did even as the O. T. prophets had done aforetime in respect of the day of the Lord. For the presentiment that the day of the Lord was near, was awakened by what the prophets saw of the moral condition of mankind, or of the operations of God in the world. And such presentiments were so vivid in their hearts that they were constantly looking for the fulfilment of them.

These several considerations afford the explanation here submitted of those verses in the N. T. which affirm or imply that our Lord's Parousia, or revelation, or appearance, or day, was nigh at hand and to occur within that generation.

We have now reached the last section of this paper, and here we shall discuss the tendency which exists in these modern days to promulgate the tenet that Christ's Second Coming is drawing near. Those who so far favour this belief as to preach or teach it, in part base their justification upon the practice of our Lord's apostles who, it is contended, "never weary of using the proximity of the advent as a stimulus and a warning." And this apostolic precedent is appealed to as proof that "to speak of the Advent as near can do no harm." Let us now look into the merits of these contentions.

First of all it must be admitted to be a plain and incontestable fact that the disciples were mistaken in their expectation that the glorious and visible return of Christ was near at hand. There is simply no room for controversy on that point. More than sixty generations have come and gone since the generation wherein at least some of the N. T. writers hoped, waited, and looked for our Lord's descent from heaven with regal majesty and power. In respect of nearness in time, therefore, neither apostolic practice nor apostolic words can be legitimately used as

a basis for authoritative teaching. They cannot justify anyone in perpetuating that part of early Christian belief upon the Parousia, which the passage of centuries irresistibly proves to have been wrong.

Next, to the contention that "it can do no harm to speak of the Advent as near," it must be replied that this is not true if the advent referred to is the glorious appearing of Christ at the end of the age. There is a strong presumption that even among the Thessalonians demoralizing effects arose therefrom which St. Paul found it necessary to rebuke (1 Thess. iv. 11; 2 Thess. iii: 10, 11); and evidence is conclusive that scepticism began to appear among the converts from the same cause (2 Thess. ii: 1, 2; 2 Pet. iii. 7-9). Later history shows that this tenet of a near Parousia has produced most pernicious results. Conspicuous evil resulted from it in the tenth century throughout nearly the whole of Europe. Multitudes sold their property and went on pilgrimage to Jerusalem, looking with tearful eyes upon the heavens, in momentary expectation that the great judge would appear. A vast deal of property was allowed to fall into decay, including many churches, some even being pulled down as no longer necessary. The people were smitten with terror at an eclipse of the sun or moon; and believing such to be a sign of Christ's coming, they betook themselves to the rocks and caves for hiding. It was this same tenet which led to the fanaticism of the Fifth-Monarchy men towards the end of Cromwell's Protectorate, involving conspiracy, revolt and bloodshed. Also many instances of consternation and panic have arisen in still later days from the same dogma, e.g., in London, 1736; in Leeds, 1806; in Germany and other parts of Europe, 1832. These references suffice to show that it *can* do harm to speak of the Parousia as near.

There are missionaries in China to-day who hold and teach the belief to which exception has been taken in this paper. Is it unreasonable to assume that to teach it to the Chinese—the masses of whom are as ignorant and superstitious as were Europeans in the middle ages—will be fraught with harmful results?

A few years ago two Chinese gentlemen, non-Christians, came to visit me in Shiu-kw'an city, to inquire about the truth of a prediction, then being circulated in pamphlet form, that Christ was shortly to appear. In 1897 a printed letter was issued in Shanghai stating that some students in China had been led to abandon effort to pass their college examinations as not worth



while, since the end of the age would take place the following year. I am told also that one of the native papers of Canton, only a few months ago, published an article discrediting Christianity because of the vagaries of a sect of near-Adventists which had appeared in Canada.

To sum up, then, we find that of the two contentions of near-Adventists above quoted, the first affords no warrant for such teaching to-day, but supplies rather a reason for rejecting it; and the second has been disproved by occurrences in history, some of a very grave nature.

In the opening sentences it was said that the chief aim of this paper was to raise the question as to the way it best behoves us to treat this great theme of the Parousia when dealing with the Chinese. My own views have already emerged in the course of reading the essay. Put briefly they are: (1) That while we undoubtedly have promise of this glorious appearing of Christ, it is unwarranted and harmful to proclaim it as being of near date. (2) That the only coming of Christ which we can authoritatively declare to be near in time, is one or other of those spiritual comings which are mentioned in the N. T., and for which we should always be prepared by faithful watching, with "loins girded about and lamps burning, like unto men looking for their lord."

It will be fitting to conclude by quoting some words of our Saviour on the day of His ascension. Jesus said: "It is not for you to know times or seasons which the Father hath set within His own authority." (Acts. i. 8.) And long ago the disciples had been told that only the Father knew the time of the Last Things, when Christ would come again. Here then is unmistakeable instruction that speculation and pronouncements on the *time* of the Second Coming form no proper part of that divinely-aided witnessing, which is the privilege and the duty of Christ's disciples, even to the uttermost parts of the earth. Is it not incumbent then upon all missionaries to refrain from teaching that the Parousia is drawing near? To give an affirmative answer to this question, will become the more imperative when it is remembered that the lapse of centuries demonstrates that appeal to apostolic hope or teaching on this point is altogether invalid; and also that the promulgation of this tenet is capable of producing demoralizing results on a large scale and of hindering the progress of the Gospel by bringing discredit upon the whole Christian system.

## Letters from an Old Missionary to his Nephew.

MY DEAR HENRY.

I INTENDED to write to you some time ago, but have been hindered from doing so by pressure of work. Now, however, that I have a little time, I seize the opportunity to send you a few lines of welcome.

How are you getting on? I suppose you are settled by now and are beginning to feel somewhat at home in this strange land, among this strange people. I say 'strange,' that is to you as being a new comer, not 'strange' in the sense of being barbarous or uncivilized. Do not suppose that a man is uncivilized because he does not eat with a knife and fork and does not wear a waistcoat and trousers; if he wears a gown and leggings and eats with chop-sticks, he's a man for 'a that.' Try and overcome the stupid prejudice that judges a man merely by the cut of his coat and the way in which his food is served up. And do not, on the other hand, suppose that a man is necessarily treading the narrow way because he speaks a little English and uses a spoon to stir his tea. Be not like the Jesuit father, who is reported to have written from Africa that his work was prospering. Things were not altogether as he would like to have them, as his converts were still cannibals, and declined to give up this the custom of their forbears. At the same time there was much to be thankful for since they now took their meat with a knife and fork!

I suppose you have already engaged a teacher and are busy studying the language. I am glad to believe that this is the case, as when we said good-bye some years ago you seemed to have an open mind and were willing to learn. And I may say that you need to keep it open if you are to learn anything. I have met men who seemed to labour under the delusion that they knew most things about China and the Chinese before they left home. I am reminded of one young fellow who, while in the home land, accomplished the tremendous linguistic feat of learning the hymn "Jesus loves me" in Chinese. His mother and sisters told him he had a splendid voice, and he, being confident, believed them, and did with his hymn what many divines do with their sermons, "publish them by request." And so having sung this hymn to many admiring audiences his head began to swell, and by the time he reached China he had an

idea that the acquisition of Chinese was mere child's play to a mind like his. The first time I met him, he assured me that a certain statement made by Dr. Wells Williams in the preface to his monumental dictionary was wrong and misleading. I need scarcely add that his knowledge of Chinese to-day—this was twenty odd years ago—is scarcely equal to the author of the above named dictionary.

You doubtless know enough by now to understand the expression 說話和我們一樣, "You speak as we do." My dear boy, every time you hear it applied to yourself take a large pinch of salt. Indeed I may say in passing that a large supply of that pungent article is essential in this land. Language is cheap, and the oriental revels in hyperbolical expressions. So that if you do with all congratulatory expressions on this subject what you should do with communications of war correspondents, discount them ninety per cent. and take ten per cent. off the remainder you will stand a good chance of keeping a level head and not go about with too good a conceit of yourself. For though you are a young divine you carry about with you an old man, corrupt according to the lusts of deceit. There are a good many more things than meet the eye in being able to "speak as we do." Will you bear with me if I try briefly to point some of them out? If you think me prolix and old-fashioned and speak of me as "an old fossil," still give me credit for a lingering desire to help you to avoid some pitfalls which lie in the path of the beginner.

Of course the first thing is to get a vocabulary. Words are your tools, without which you can do no effective work. Learn how to ask questions, and then become an animated note of interrogation. Ask the names of things around you and put them in your note book. As soon as you can, classify them into groups; but meantime take the words as they come and learn them off. And learn some system of Romanization, so that you may be able to write with some measure of consistency. No doubt you will make a new system of your own in time and perhaps adopt a style initiated by a friend of mine, who used to write *mar quar* for 馬褂. For the present, however, you will find several systems ready made to hand, such as Wade's, William's, Mateer's, Baller's and a new one just in the market, to which so far, I think, no name has been given. It will probably be known in the future as the Flat System, not from any

reflection on the character of its authors or from the fact that it fell flat when issued, but simply because great prominence is given in it to such flat sounds as 'd' and 'b'. It is as if one in English wrote 'do' for 'too,' or 'dell' for 'tell,' or 'dung' for 'tongue,' 'jeer' for 'cheer,' or as a German friend will persist in saying 'bray' for 'pray' and 'blease' for 'please.' Do as you will with any of these systems, but endeavour to be consistent, that when you need to refer to your words later on you will not assign a different value to the letters each time. The whole subject is a thorny one. The brier patch in which Brér Rabbit was born and brought up is not a patch on this.

Before leaving the subject of getting a vocabulary together let me add that you need to continue gathering words and expressions as long as you are in this country. Many people are content with a limited stock all their lives and limp along with a few set phrases all the time. Take warning by their example and resolve that you at least will not be 'stuck' for want of language.

The subject of a vocabulary leads naturally to the question of pronunciation. It is one thing to have words and another thing to pronounce them aright. This is evident, even in our own language. How often have we heard, 'pore' for 'poor,' the 'sauce' for the 'source' of things. "What shall I w(h)et it with?" said the Cockney. "Wet it with your lips, Sir," said his Irish friend. I scarcely need to refer to the hackneyed expression used by so many every Sunday, "Make lean our hearts within us." Or as a preacher in telling the story of an Arab, whose favourite horse was stolen by a thief, said: "He jumped on to his favorite sister and pursued the thief." The 'favourite sister' was the sister of his favourite horse, not his own sister, but this was not quite apparent from the story. Have you never heard speakers say: "'Let me use a lustration?'" I need not say that they had already performed their ablutions.

On one occasion I was electrified by a good man giving out at the beginning of a service "Dear Shou." He had a hymn book in his hand, but I thought he was beginning to read a letter by mistake. Patient attention revealed the fact that he had intended to say 第二首, the second hymn.

Great care is needed to give due attention to light and heavy sounds. Neglect of this will make you a heavy, uninteresting speaker. Years ago a friend of mine used



to be constantly calling out for a 'Burly Boy'. She needed no coolie, nor specially robust servant, yet this was her daily request. What could she want? Merely a glass tumbler!—a 玻璃杯. I have also heard that same article called a Bowly Boy.

Distinguish, too, between *yü* and *yiü*. This former sound is a very common one, and occurs in the word for 'woman.' A mispronunciation here may cause you be quite misunderstood. A respected missionary of many years' experience invariably addresses the female portion of his congregation as 'cowboys'—你們牛人. They take it in good part, being members of a long suffering people; but it is not an example I would hold up for you to imitate. The same sound occurs in the word to promise, 許. Years ago I listened to a good brother who gravely assured us that a certain person should gamble us away. I listened with incredulity, as the person in question was above suspicion so far as gambling was concerned. It transpired from the context, however, that what he intended to say was that this individual had promised us something. The whole thing turned on the mispronunciation of 許, calling it 輸 and making it stand 他應輸我們!

So with some sounds, e.g., *ko* and *kou*. A mispronunciation here entirely alters the sense. Some young believers were solemnly exhorted to 結狗子, to give birth to dogs, by a careless speaker! What he should have said was 結菓子, bring forth fruit, but the difference between 'o' and 'ou' made all the difference.

One of the commonest words in the language is the word 'to go,' *ch'ü*. It is a word that has suffered much at the hands of slipshod speakers. It is not at all uncommon to hear it pronounced '*chew*,' suggesting that the speaker is given to the practice of chewing either gum or tobacco. But perhaps the most careless pronunciation is reserved for proper names. I heard a preacher assure his audience that Paul and Sarah were in prison together at Philippi! This was brought about by saying 撒拉 *sah la* for 西拉 *si la*.

I need not labour the point, but would only say that if you feel you need any help to make you pronounce clearly, I would recommend you to read aloud every day to some critical friend. He had better not be a preacher, for the average preacher is a miserable reader. Read for example I. Chronicles, chapters i. to ix., and when you can read such verses as, "and Joktan

begat Almodad, and Sheleph, and Hazarmaveth, and Jerah . . . Eliphaz, Renel, Jeush, and Jaalam and Korah," quite freely and fluently you will find your pronunciation of Chinese improved considerably. You, of course, think that most Chinese you hear speak as though they had a marble wobbling in their mouth, but this is your mistake; the marble is in your ear.

While speaking of pronunciation I should like to say in passing that you will find it helpful to cultivate the pause in your earlier attempts to speak. Put a comma in your voice. Many foreigners are fond of saying 'and' all the time, and begin most of their sentences when speaking in public with the words "and there." You, no doubt, have no such vice, for was it your sister, or somebody else's sister, who said: "It was always such a pleasure to hear dear Henry?" All the same, continue to avoid this vice. You doubtless have heard of the lawyer who was pleading the cause of his fair client. Addressing the judge he said: "Tickle my client, my lord." "Tickle her yourself," said the judge, "you are as well able to do it as I am." Here the presence of a few commas would have made all plain, "Tickle, my client, my lord," is quite a different story. And you may know of the preacher who astonished his audience by reading out the notice, "A man going to see his wife desires the prayers of the congregation!" His original, however, ran, "A man going to sea, his wife desires the prayers of the congregation."

Further, a pause gives your audience time to think of what you have said: and gives you time to think of what you will say next. Some good men pour out a perfect Niagara of speech—words, words, beautiful words. Presumably they have drank so copiously of the fountains of knowledge that they must overflow or burst. Very good, only in your case I would advise you to overflow in a well-ordered stream and take care to so articulate that all may understand.

Before leaving this subject will you bear with me while I whisper in your ear—beware of "h's." A mistake here is deadly. I knew a friend who invariably sang "Jesus injures me" for "Jesus loves me," saying 害 for 愛, and I am reminded of a young man who came home disconsolate one day and complained of a lack of receptivity and appreciation on the part of his audience. "That is strange," said the friend to whom he told his story, "the people were always very good when I

spoke to them. What did you say?" The youth poured forth a description of his sermon and said: "I told them all that they had a 'weier.' I said 你們都有個味兒." "Ah!" said his friend, "that accounts for it all. What you meant to say was: 'You all have souls, 你們都有個魂兒;' but what you did say was: 'You all have an odour;' the omission of the 'h' made the difference." So you see that the absence of this initial letter in Chinese is quite a different thing from its absence in English. An English speaker is usually understood even when he drops his *h*'s, but it is not so in Chinese; the entire meaning is altered. After his guest is gone the host in England goes round with a broom and a dust-pan, sweeps up the letters littered about the floor and buries them; but in this country he wonders whatever the stranger intended to say.

Some years ago a lady in one of the open ports, who was deeply convinced that all missionaries were made of the commonest clay, and who greatly feared lest they should come betwixt the wind and her nobility, was in the habit of giving dancing parties. The officers of any gun-boat that happened to be lying in port were usually invited, and for the sake of killing time used to patronise her parties and sample her good things. On these occasions the good lady used to inform her friends that "When she gave a 'op, she holways used a stove wot could 'eat the 'ole 'ouse."

Needless to say the guests used to greatly appreciate the consuming power of this article of furniture as well as her description of it.

More than twenty years ago I went in company with a friend to hear an address in Chinese. The speaker was urgent on the necessity of not only being members of the church, but also of being obedient to the truth of Christ. To enforce this aspect of his subject he continued to reiterate, "Fix on his tile, fix on his tile." The relation of this to the subject in hand did not appear very obvious, but careful and painstaking attention revealed the fact that he had dropped two *h*'s. What he said was 頂他的瓦; what he meant to say was 聽他的話; listen to his words. One would scarcely expect to see any special revival of pure and undefiled religion under such exhortation.

*(To be Concluded.)*

## The Morrison Society Department.

The Morrison Society has for its purpose the promotion of original and scientific investigation of problems relating to missionary work in China. Some of the results of these investigations will be presented from time to time in this Department. The purpose of the Society necessitates the utmost freedom in the expression of opinion. It will, therefore, be understood that the sentiments appearing in these pages do not necessarily agree with the convictions of all or any of the officers and members of the Society.

Communications may be addressed to the Secretary, Morrison Society, 15B Peking Road, Shanghai.

### The New Literature in China.

BY REV. J. DARROCH, SHANGHAI.

(*Continued from November "Recorder".*)

#### IMPORTANT PRINCIPLES OF ETIQUETTE AND GOVERNMENT IN THE CHEO DYNASTY, 周禮政要.

THIS is an important book by a conservative scholar. The author, Mr. Suen I-rang, is a Hanlin and a member of what may be called an aristocratic family. He was offered, I am informed, the Directorship of the Peking University, but declined. In issuing this book he is said to have the backing of several of the highest officials, and we may take his views as those of a powerful party, chiefly comprised of the officials of China. The book has a very large sale. Briefly put, it may be described as composed of forty short essays on subjects of vital importance to China to-day. The author professes to believe that the germs of all reform exist in the laws of the Cheo dynasty. He says the surest way to go forward is to retrace our steps. We need not believe that Mr. Suen is altogether sincere in his belief that the ancients knew all that the moderns have proclaimed as new discoveries. He wants to overcome the unreasoning opposition of those who believe that all that is new is bad, and for his boldness in advocating a number of necessary but unpopular reforms we will forgive him the ruse he has adopted to gain a hearing.

I will give to you extracts from his essays that you may judge for yourselves of his courage and address.

*Essay 1*:—THE COURT ETIQUETTE OF THE CHEO DYNASTY seeks first to prove from ancient standards that during the palmy days of the Cheo dynasty the statesmen at a levée bowed (tso-ih) to the Emperor, but did not kneel. The



Emperor responded. In Council seats were given to ministers in the Emperor's presence. Confucius is quoted to prove that the Emperor commanded his servants with courtesy ; and it is declared to be in the highest degree discourteous that while the statesman kneels the Emperor sits "like a block " and makes no response to his repeated obeisances. It is recalled that British ambassadors were repulsed from the Courts of the Emperors Chien Lung and Kia Ching because they would not perform the ritual (koh-tou), and that when Prince Henry of Germany visited the Emperor he demanded to be allowed to sit at the audience. The Chinese ministers were scared and said such a thing was not possible, but the demand was a perfectly legitimate one, for such is the custom when stranger princes are entertained in the West. In places where extraterritoriality is in force, litigants differ. The foreigners stand while the Chinese kneel. "Since foreigners are now asking a revision of the present rules of audience why not revert to the old rules that there shall be obeisance but no longer prostration required from all officials received in audience. It would follow that in the ordinary law-courts a similar indulgence would be extended from the mandarins to the people. A change is sure to come. It would be better for us to make the change of our own free will than to be forced to do so by foreigners."

*Essay 5 :—THE GOVERNMENT OF THE PALACE*

first states the laws appointing the various officials and their duties, and recalls that the Ming dynasty fell because the power passed into the hands of the eunuchs. "In the early years of Kang Hsi reforms were effected and large numbers of useless chamberlains dismissed. But that was two hundred years ago, and now bribery and corruption have the force of custom and precedent, so that the palace is a sink of corruption. Foreign countries settle the expenditure of their palaces in open parliament and Westerners are amazed to learn of the tremendous extravagance of the court of Peking. They forget that this money is absorbed by the palace officials and eunuchs. Our present Emperor is as economical in his personal expenditure as Wen Di of the Han dynasty, or Ren Tsung, of the Sung dynasty. But the palace officials are as extravagant and wasteful as ever, so that if there is any levée or court ceremony they make it into an occasion for enriching themselves. And as for outside officials, such as those in charge of public works and lucra-

tive customs-barriers, their peculations are more than can be numbered. Take for instance the hoppo at Canton. Every year he receives several millions of taels. His equipage is most extravagant, and his train literally numbers thousands of slaves (runners); even his door-keeper has more than 10,000 taels yearly as salary, and many other such extravagances are filched from the government or wrung from the people. Generally speaking, while the merchant pays ten the government receives less than one. Though the officials at other customs ports are not so bad as this one, all of them are maggots that eat the national cheese. Now our government is at its wits' end for funds to pay the foreign indemnity and other necessary expenses, yet the Board of Works is impotent to prevent those vicious palace officials from peculating enormous sums; and the Viceroy of the various provinces do not rebuke their corrupt underlings for these extortions. The Emperor spends anxious days and nights (sleeps on brush-wood and eats gall) devising happiness for his subjects. There is no more pressing reform than the compelling the Board of Works to see that those entrusted with state affairs cease from all unlawful boodle. The palace eunuchs should be strictly overlooked and prohibited from making exorbitant demands for supplies. Such duties as the provision of silk and satin for Imperial use should be committed to the district officials where silk is produced and to no deputy sent from the capital for these things. Thus millions of taels would be saved yearly and funds found for useful reforms. The people in the empire could then lift up their heads.

When the people hear of such a law being promulgated they will lift up their heads to greet the coming spring; and the present illustrious dynasty will be prolonged to the end of days."

*Essay 7 :—YAMEN WRITERS.*

"Since the days of the Cheo dynasty writers have been steadily falling lower in status, but as steadily usurping power. Even in the capital they dare to criticise Imperial decrees and assert that such and such cannot be done. In the provinces their claims are still more arrogant. There is a preposterous heap of law books which no official has either time or inclination to study; familiarity with these makes the writers formidable. They cite a precedent for this or that according as they desire the case to be decided; and though the official knows it is not justice he cannot be sure it is not law. When the foreign

troops entered the capital they burned the records of the six Boards. These pedantic writers saw their precious precedents go up in smoke, and are now at a loss what to rely on in order to recover their power. Who knows if this catastrophe was not the work of the glorified spirits of the Emperor's ancestors stretching out helping hands to enable him to cast off the trammels of rusty routine and inaugurate a brighter era! Who of all the people in the empire does not pray that it may be so?"

*Essay 10:—EDUCATION SHOULD BE UNIVERSAL.*

"From an examination of the records of the Cheo dynasty it is evident that in those days, within the Imperial domain, which was only some 200 *li* in extent, there were over 1,000 schools. If the same ratio existed in the States surrounding the Imperial house there must have been a few tens of thousands of schools in the empire. Now in Western countries all children, from six years old, must study. If they fail to do so their parents are punished. The amount of money spent annually in America on education exceeds 80,000,000 (taels?), and every year 10,000 new books are printed. In England there are more than 10,000 students in the universities. That the people are enlightened is plain. Japan has in this followed Western nations and schools are established throughout the country. In Western lands men and women are on an equal footing as far as education is concerned; even the blind and deaf are taught. These countries therefore flourish; men of talent abound, and the fountain of their prosperity is the facility for education. Now in China we have 400,000,000 people and only one or two in 100 can read. The road by which scholars reach preferment is by examination in obsolete essays and useless poetry. This is condemning the Empire to ignorance. There is an Imperial university, but it only provides officials who offer the usual sacrifices. There are no students there. For example, concerning the sciences of acoustics, light, chemistry, and electricity, there are Directors of Education who do not know what the names mean. To think that we have been a civilised State for four thousand years, and have reached this pass!! Could anything be more disgraceful? Now that we are rearranging the national system of education we ought to imitate the Cheo dynasty of ancient days and Western nations of to-day. Each Chou, Hsien and Fu ought to have graded schools, and able scholars should be promoted from the lower to the higher

grades. Certificates should be given to those who have passed the examinations. If this plan were adopted we should soon have no lack of able men."

*Essay 12:—EXTENDED COUNSEL.*

"In the Cheo dynasty it was the custom to summon the various ministers to discuss affairs of State. Nowadays only the very highest officials are called to the Emperor's Council Board, and the majority of these only watch for an indication of the mind of the princes or leading statesmen present and then hasten to accord with their wishes as water flows with water. Their counsel is therefore of little value. Nine hundred years before the Christian era the Emperor Ya Lien, of the eastern Cheo dynasty, established a council of elders who had the power to decide on any ordinance before it had the force of law and had also the privilege of remonstrating with the king or high officials. This is the basis of parliamentary representation, and now every civilised country has its house of representatives. Japan has followed Western nations and has elected a diet. This method of government is most excellent. Now that we are in process of recasting our institutions, it would be well to get rid of the error of absolute rule and imitate Western nations in their House of Higher Representatives."

*Essay 13:—NEWSPAPERS.*

"There were in the Cheo dynasty various officers whose duty it was to keep their Sovereign informed of the opinions of the people. The foreign newspapers of to-day perform that function.

Since King John of England granted the Magna Charta (in the time of the Southern Sung dynasty) newspapers have been permitted in Western countries and have not spared their criticism. Thus the national spirit is high and the people are enlightened. Everything is published, such as the actions of parliament, the movements of troops, discoveries in science and the progress of invention. There are periodicals which are devoted entirely to some one branch of learning. Geology, agriculture, medicine, mechanics, light, heat and electricity, all have their magazines. Even women and children have special periodicals devoted to their use. Some are quarterly, monthly, weekly or daily. In the morning the news is published and in the evening it is known to the whole world.



The writers and editors are men of the highest learning. Men have been known to retire from the Cabinet to take charge of a newspaper. From this their power and influence may be known. The periodicals in a country are numbered by tens of thousands. Each issue comprises tens of thousands of sheets. All, even the women and children, read the papers. Thus Westerners daily progress in knowledge, wealth, and power, and the great cause is the diffusion of knowledge by these papers. We in China are too restrained and too much curbed in the expression of our opinions. So it comes to pass that many of the enactments of our government are published broadcast by Western newspapers, while the native officials and scholars are yet in ignorance that such things have taken place. Could anything be more inverted than this?

The *Peking Gazette* has been in existence since the Tang and Sung dynasties, but it only contains edicts and memorials. Each province has its own official bulletin, but it is also extremely fragmentary and incomplete.

Since our intercourse with foreigners began, newspapers have been established in Canton, Fuhkien and Shanghai. But they are all managed by foreigners. Latterly newspapers have been published by natives in the provinces; but they are few in number and their editors are restrained by the fear of offending by their criticisms the "powers that be" and they often publish under a foreign name. The people of a district may number tens of thousands, those who read newspapers only one in a hundred. Ignorance has thus no chance of being dispelled.

We ought at this time to establish newspapers in the capital, in the provincial capitals, even in Hsien cities. All restrictions should be removed from native newspapers, and Governors of provinces should send specimen copies of the papers published in their districts to the capital for the perusal of the Emperor and his ministers. Famous papers like the *London Times* and *New York World* should have their important articles translated for the information of the Emperor and the education of the people."

I am sorry time will not allow of my giving you extracts from this author's very interesting remarks on the need of good translations, the study of mechanics and metallurgy, revision of the laws, and reform of punishment. In the course of his book he twice quotes Dr. Richard and once Dr. Martin in support

of his statements. This shows that the literature of the S. D. K. finds its way into the hands of many of the most influential scholars in China and influences their minds.

ESSAYS BY MR. KATO. 加藤弘之講演集

The next book to which I ask your attention is representative of another class of writings which is destined in the near future to have a powerful influence on Chinese thought. This is a book of essays by Mr. Kato, who was the first President of Tokyo University and now lives the life of a retired scholar in Japan. The subject of the first essay is

RIGHT AND MIGHT.

"The right of the strongest is a universal law which governs the actions of the entire animal world. Lions are strong, and weaker animals fear them. Anciently the strong ruled, the weak served. Nowadays right, power and liberty are different terms for the same thing viewed from different standpoints.

When the strongest is at liberty to use his power untrammelled, that is the Right of Might. When the down-trodden obtain liberty they have the Might to exercise their Right. Therefore the harangues which mental philosophers were wont to inflict on their auditors about heaven-bestowed liberty, etc., were so much clap-trap. Liberty and equality may be heaven-bestowed, but so is power, and that the strong should dominate the weak is one of the most clearly ascertained natural laws. The end of the argument is, that liberty is the right of the strongest. If you wish to give a people liberty, the way to do so is clear. Educate them ; make them strong, and their liberty is assured.

China has been a civilised country for thousands of years, but the law of right is far behind that of European countries. When the prince commands the minister, the father the son, the husband the wife, the elder the younger, if their commands are right they must be obeyed, and if their commands are wrong, they may not be disobeyed. So long as the weaker party has no right to refuse to do what is manifestly wrong, China cannot be truly termed civilised.

In Europe the minister honours the prince, but does not necessarily subject his own mind to that of the ruler. The people are protected by the king in the use and enjoyment of their natural rights. Therefore for a people to be willing to be

slaves is not necessarily a virtue. In Europe the right of the husband does not annihilate the right of the wife: but for a son to be filial, a statesman loyal, and a wife chaste, these qualities are admired in Europe as in China. In this there is no difference.

The religion of Jesus has more influence in advancing mankind towards civilisation than the religions of India or China. For Jesus declared that there was one Supreme God, the Creator, and that mankind are His offspring and therefore brothers. This doctrine transcends the teachings of Confucius, Mencius or Buddha, and the civilisation of the West doubtless has its origin in the power of Jesus' Gospel which represses the strong and forbids the abuse of their power over the weak. This is the underlying principle of Western progress."

#### CIVILISED AND NATURAL PEOPLE.

"What causes the difference? There are those who believe in the theory of evolution; others believe in special creation. Some believe in the liberty of the will; others in necessity of action.

I now proceed to discuss mankind on the ground that the theory of evolution—cause and effect—is true. That is, that man's actions are a necessary result of antecedent causes.

I believe there is evidence of the struggle for existence and the survival of the fittest; whilst I entirely disbelieve in special creation.

Natural people have been defined as those ignorant of agriculture and living only by the chase, or as people ignorant of the use of tools. A certain species of gorilla makes for itself a hut and uses the branches of trees to move heavy objects. This is the rudimentary use of tools. Elephants fan themselves with boughs and even construct a screen to shade themselves. Ants live in companies and seem to have well defined laws and customs. Though these animals seem superior to the rudest men, yet there are no men who do not know the use of fire and no animals that do. Consequently man has laid his hand on the first and the greatest factor of progress in that he subjects fire and water to his use. Even in the rudest state of society man takes to himself a wife; no animal does. Man has here laid the foundation of society. The relations of husband and wife, father and son, elder and younger are all in embryo in the rudest states of mankind's existence, whilst these exist in no class of animals."



## PHILOSOPHY OF THE WHOLE MATTER.

"If mankind, as we now find it, is the product of natural forces as all other things are, then there is no adequate proof that man was created to be the Ruler and Dominie of creation. It follows also that every action is the result of an antecedent cause. Virtue and vice are not exempt from this law. When a man acts rightly, there is an antecedent cause of sufficient force to impel him to act in this way. When a man acts wrongly, it is also due to an impulse. There is therefore no ground for praising a person because he is virtuous or for blaming him because he is vicious.

If it be objected that, if this theory be true, it is altogether illogical to punish criminals for their crime, the answer is, 'Not so'. When people are exhorted to do what is good and abstain from evil, the words of advice stir their minds and are for succeeding actions an antecedent cause impelling them to virtue. So with punishment. The fear of correction is also a force in the mind impelling the person in a certain direction. The community becomes in consequence daily more secure in the enjoyment of its possessions. Therefore the teaching of morality is a force tending towards the progress of humanity. From this standpoint, though virtue and vice are intrinsically each equally natural, and neither praise-worthy nor blame-worthy, yet, for the community's sake virtue becomes laudable and vice reprehensible. Let the wise ponder it."

## A BIOGRAPHICAL DICTIONARY, 外國尙友錄.

This is the work, I take it, of a Christian or, more probably, of a man trained in a Christian school. A short study of it may throw some light on the question, "What part in the development of China will be taken by the alumni of Christian colleges?"

The work is in six volumes, called 泰西名人言行傳, "Records of Famous Men of the West," but it has been pirated and sold under at least three other names as 外國尙友錄, "A Foreign Biographical Dictionary," and 海外名人記, "Records of Famous Men from Beyond the Seas."

The six-volume edition purports to be compiled by Chang Chao-yung, of Chehkiang. The author calls to mind that Sze Ma-chien, with his unrivalled opportunities, devoted a life-time to making a bibliography of the books of his times, and yet was



reproached that he had omitted some. Sze Ma-kuang compiled his history with the aid of many scholars and expended thereon nineteen years of labour. Yet these dealt with only one country. "How then," says the author, "can I, who am only one scholar with no abilities, hope to collect the history of the notable men and their acts, of all countries and times, into one volume?"

The first item is a number of maps—mere outlines: next a list of kings of various countries—too fragmentary to be useful, and without indication of the date of accession or length of reign.

The religions of the world are noted. They are Brahminism, Buddhism, Pharasaism, Sadduceeism, Sophism, Stoicism, the Religion of Jehovah by Moses, the Religion of Samaria by Manasseh and the religions of the Essenes and Zoroastrians.

Next comes a selection of notable kings which is certainly as remarkable as the list of religions. We may note that the British kings chosen as worthy of a place are Charles I, Cromwell, and George III.

#### *Famous Women.*

The wife of Sir John Franklin, celebrated for her devotion to her dead husband, Florence Nightingale and Joan of Arc are all who are written down as famous enough to warrant the attention of posterity.

#### *Famous Literati. (English.)*

Legge, who came to China, visited the tomb of Confucius, translated the classics and returned to be professor at Oxford, Scott, O'Connell, Gladstone—who published a book denouncing the Roman Catholic religion—Carlyle, Fox, Corbett and Sheridan.

#### *(American.)*

Mateer—who translated mathematical works, Loomis, Fryer (translator at the Arsenal), Dr. Allen, Dr. Kerr and James Dwight Dana.

Germany does not appear, though Russia, France and Holland have representatives.

There are also lists of famous lawyers, engineers, musicians and chemists.

A list of famous treaties, battles and the meetings of kings is added.

*The Contents of the Biography.*

Egypt has seventeen names, amongst which are very full Biographies of Jacob, Joseph and Moses. The author comments that the early Israelites were shepherds who dwelt in tents, herded sheep, and fed on whey. He therefore doubts whether Moses could know letters or have written the Pentateuch. The Ten Commandments, he says, begin by forbidding the worship of any other gods and end by prohibiting intermarriage with an alien tribe. The propagation of this law was a political move on the part of Moses.

The slaughter of those who worshipped the golden calf was Moses' astute policy in removing those who were inimical to his leadership. Under the name Jehovah the comment is, "There is no such God; this is the Westerners' way of saying Shang-ti." (This should be interesting to those who are willing to fight over the "term question".) The birth of Jesus and its miraculous incidents are recorded, but no resumé of the Saviour's teachings or miracles is given. The author comments that all religions magnify their founders and surround them with a halo of miracle, instancing Buddha, Mohammed and the legends that surround the story of Confucius—the unicorn, the fire consuming the books, etc. There is, however, nothing offensive in the author's critique. He is an unbeliever; that is all.

In the epitomé of the life of Ricci, the author, after recapitulating the record of the Jesuits' contributions to science as it was then known in China, concludes by quoting a native writer who declares that the Chinese were never wanting in men of learning, and that they who suppose that foreigners have taught the Chinese any astronomy are ignorant of Chinese literature.

The author is confused by the different Chinese characters used in various books for the same person's name. He gives no less than four biographies of James Watt under names slightly differing from each other. Richelieu is mentioned three times; Solon, Gladstone and a number of others twice.

Edkins, Williamson, Wylie and Sir R. Hart receive honourable mention, but now and then the author takes occasion to remark that books which they translate and publish as new are already known to the Chinese as the works of forgotten authors. There is therefore no such difference as people are fond of making between Chinese and foreign, new and old.

The biographical notices are arranged under the various countries ; thirty-six nations are represented.

In all 428 names are dealt with : Greece, 72 ; Rome, 17 ; Israel, 6 ; Judah, 10 ; Britain, 104 ; France, 32 ; Germany, 11 ; Prussia 18 ; and America 27. This shows the distribution of great men according to the author's light. Perhaps 50 names are duplicates.

This book illustrates well the limitations of a Chinese scholar dealing with foreign literature. The field of view is limited. He is acquainted only with fragmentary parts of the vast stores of knowledge of the West, and those parts he sees as separate entities, not as co-ordinated departments of a homogeneous whole.

#### THE EFFECT OF THIS LITERATURE.

##### *Biographical Books.*

(1). Those books, of which this biography is the type, are fragmentary and inaccurate ; but in the absence of electric light in interior cities, the Chinese foot lantern is very acceptable on a dark night. This is not an arc lamp, but it is a light.

##### *The Books of the So-called "Reformers."*

(2). Never was a country more in need of reform than China. Seldom were the forces opposed to reform so powerful. These men are not altogether wise and prudent. Probably no reformers ever were ; for reform is a difficult and dangerous calling, eschewed by the wise and prudent always. With all their faults these men are ringing the brazen alarm bell which will prevent the nation from going to sleep again.

##### *Japanese Books.*

(3). Peter the Great built a window through which he could look out on Europe. The Japanese books are the window through which China looks out on the world, and the scholar who once looks through this magic glass sees the horizon recede into the dim distance. The old bigotry, prejudice, and exclusiveness are, as far as he is concerned, gone forever.

##### *Books by Chinese Conservative Reformers.*

(4). The chief hope for China lies, I take it, in the existence of such a class of conservative reformers as is indicated by the book on the etiquette of the Cheo dynasty. When books

such as Adam Smith's *Wealth of Nations* are being published by this influential class, and read by all those who in the future will administer the affairs of China, surely the outlook is not hopeless.

The effect of these publications on the Christian church must also be deep and lasting; but as Rudyard Kipling says, "that is another story," and we need not concern ourselves with it to-day.

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## Educational Department.

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REV. J. A. SILSBY, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### Books from the Commercial Press.

THE Commercial Press has become a great publishing house, and is issuing a great many books which will be very helpful in the new educational reform which is revolutionizing the schools of China. Just now this enterprising firm is making a specialty of printing a series of Primary School Text Books. We have already referred to No. 1 of their National Reader Series. No. 2 (price 25 cts.) is even more attractive, and the introduction of three colored pictures is something new in this line of books. "Methods for Teaching Chinese National Readers" (No. 1, 40 cts.; No. 2, 30 cts.) add to the interest of these books and will help to awaken the minds of Chinese teachers.

"Elementary Arithmetic" (Nos. 1 and 2, 15 cts.) with illustrations are among the recent publications, and a book on "Methods for Teaching Elementary Arithmetic" (25 cts.) accompanies these Arithmetics. While we have not had time to examine these books thoroughly, it will be well for those interested to examine them and see if they cannot be made use of in the schools under their care.

Two books by Mr. Roy Scott Anderson, of Soochow University, on "Language Study," being a series of lessons arranged according to Gouin system, will be found very helpful to teachers of English classes. The method commends itself to competent teachers, and those who do not wish to introduce



Mr. Anderson's books as regular text books, will find them very useful and suggestive in their class work. We are a little puzzled regarding the name of this book. The name "Language Study" is found inside the book just before the first lesson, but on the cover we find the words, Part 1. "Series;" the word series being in bold type and enclosed in quotation marks. A well defined name is needed for this book. The price is 15 cts.

A Brief Course in General Physics (物理學), by Mr. Zia Hong-lai, of the Southern Methodist Anglo-Chinese College, bound in cloth, translated and adapted from a work by George A. Hoadley, is one of the most recent publications, and "A Treatise on Physics" (物理教科書), compiled by Wu Kwang-kien, is another book issued by the Commercial Press.

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### Notes.

THE *South China Collegian* is one of the brightest and most attractive periodicals that we know of, and answers to some extent the increasing demand for an educational magazine in China. Although published in connection with the Canton Christian College, the magazine has more than a local interest, and its staff of contributors includes prominent educationists in Canton, Hongkong, Singapore and other Anglo-Chinese educational centres. We congratulate the editors upon their successful efforts in the publication of a periodical that gives promise of increasing interest and usefulness. Those Canton Christian college professors are wide-awake men, and the dollar asked for a year's subscription is a small price for the good things which appear in their monthly magazine. It is a periodical that furnishes more than it promises.

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A Primary Geography of our Country (price 15 cts.) is the latest publication of Mr. Wong Hang-tong. It is well illustrated and will be a useful addition to school literature. It is in easy Wên-li.

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Rev. F. E. Meigs reports that he is much pleased with the success of the Standard Mandarin Romanized in his school. The school has fifty pupils. Mr. Meigs some two months ago gave only two or three lessons and placed books in the hands of his pupils. Every boy in the school can now read anything in this Romanized Mandarin.

The Young Men's Christian Association is doing a good service in stirring up the students of our schools and colleges to intelligent and regular Bible study. Two very helpful books have recently been issued by the Association which we are glad to recommend. "Historical Studies in the Old Testament" (Price 20 cts.) is the title of a book which has been adapted and translated by Rev. L. J. Davies. The second has been prepared by Rev. D. Willard Lyon, and is entitled, "Studies in the Life of Christ" (price 15 cts.) It is based on Murray's studies in Mark. This course of study appeared monthly in "China's Young Men" two years ago, and has now been revised and put into book form.

## Programme of the Fifth Triennial Meeting

of the Educational Association, at Shanghai, May 17-20, 1905.

The following programme is tentative. The names of speakers, readers of papers, leaders in discussion, etc., are not yet ready for publication, and are omitted until they are communicated with and have consented to serve. It will be noticed that an hour each morning is set apart for the reports of committees. These reports and the discussions which will follow it is believed will be among the most helpful and interesting features of the programme.

### WEDNESDAY MORNING, MAY 17, 9.00 A.M.: General Meeting.

1. Opening Exercises. Conducted by the President, Rev. W. M. HAYES, D.D.
  2. Organization.
  3. Reports of General Officers, viz:—
    - (a) General Editor, Rev. A. P. PARKER, D.D.
    - (b) General Secretary, C. M. LACEY SITES, Ph.D.
    - (c) Editorial Secretary, Rev. J. A. SILSBY.
    - (d) Treasurer, Rev. W. N. BITTON.
  4. Report of Executive Committee, Rev. J. A. SILSBY, *Secretary*.
  5. Report of Publication Committee, Rev. F. L. HAWKS POTT, D.D., *Chairman*.
  6. Report of Committees on Romanization, Rev. F. E. MEIGS, *Chairman*.
    - (a) General Committee.
    - (b) Mandarin „
  7. Report of Committee on Kindergarten, Miss E. GARY, *Chairman*.
- 11:00 a.m. *Foreign Educational Influences.*
- (a) Japanese Educational Aims and Methods.
  - (b) How can we combine the best of the East with the best of the West?
  - (c) Discussion.

### WEDNESDAY AFTERNOON: Sectional Meetings.

- 2—3:30 p.m. Primary Education.
- 3:30—5 p.m. Kindergarten.
- 2—3:30 p.m. Theological Institutions.
- 3:30—5 p.m. Scientific Instructions.

## WEDNESDAY EVENING: PUBLIC MEETING.

8:00 p.m. Address by Bishop J. W. Bashford, D.D.

## THURSDAY MORNING: GENERAL MEETING.

9:00 a.m. *Co-operation in Educational Work.*

- (a) Organizing a Common System of Local Examinations.
- (b) Securing Co-operation of the Chinese in the Support of Mission Schools.
- (c) Discussion.

10:00 a.m. *Reports of Committees.*

- (1) Committee to Prepare a Memorial to the Chinese Government, Rev. Y. J. ALLEN, D.D., LL.D., *Chairman.*
- (2) Committee on Geographical and Biographical Names, Rev. D. Z. SHEFFIELD, D.D., *Chairman.*
- (3) Committee on Technical and Scientific Terms, Rev. C. W. MATEER, D.D., LL.D., *Chairman.*

11:00 a.m. *Details of School Management.*

- (a) Status of Chinese Teachers in Mission Schools.
- (b) School Discipline.
- (c) Discussion.

## THURSDAY AFTERNOON: SECTIONAL MEETINGS.

- 2—3:30 p.m. Normal Training.
- 3:30—5 p.m. Industrial Schools.
- 2—3:30 p.m. Teaching English.
- 3:30—5 p.m. Teaching Chinese.

## THURSDAY EVENING: PUBLIC MEETING.

8:00 p.m. Musical Entertainment.

## FRIDAY MORNING: GENERAL MEETING.

9:00 a.m. *Religious Instruction.*

- (a) Place of Religious Instruction and Education in Schools.
- (b) How can we Influence our Pupils Religiously?
- (c) Discussion.

10:00 a.m. *Reports of Committees.*

- (1) Committee on Bible Instruction, Rev. D. WILLARD LYON, *Chairman.*
- (2) Committee on Course of Study, Rev. A. P. PARKER, *Chairman.*
- (3) Committee on Directory, Prof. N. GIST GEE.
- (4) Committee on Book Exhibit, Prof. N. GIST GEE.
- (5) Committee on Supplementary Reading, Miss MARIETTA MELVIN.

11:00 a.m. *General Subjects.*

- (a) Present State of Literature in China.
- (b) Educational Work Outside of the School.
- (c) Discussion.

## FRIDAY AFTERNOON: SECTIONAL MEETINGS.

- 2—3:30 p.m. Boarding Schools. Leader, Rev. E. G. TEWKSBURY, of T'ungchow.
- 3:30—5 p.m. Educational Literature. Leader, Rev. GILBERT REID, D.D., of Shanghai.
- 2—3:30 p.m. Medical Instruction.

## FRIDAY EVENING: PUBLIC MEETING.

8:00 p.m. Stereopticon Exhibition and Lecture.

## SATURDAY MORNING: GENERAL BUSINESS MEETING.

Commencing at 9 a.m.

SATURDAY AFTERNOON: RECEPTION AT ST. JOHN'S COLLEGE.

## Suggested Topics for the Week of Prayer, 1905, BY THE EVANGELICAL ALLIANCE.

SUNDAY, JANUARY 1, 1905.

*Sermons Suggested.*

Text:—Psalm lxvii. Psalm xcvi., 11. Isaiah xl., 5. Isaiah lxii., 1. St. John xvii., 20 and 21. Ephesians ii., 19-22. 1. Peter, v., 7. 1 John iv., 7. Revelation xxii., 20.

MONDAY, JANUARY 2, 1905.

*Praise and Prayer for the "one body" of which Christ is the Head.*

PRAISE for the measure of Christian fellowship evidenced and enjoyed, for the large number of additional branches of the Alliance in many lands recently formed, which rejoice in their membership with brethren in all the Continents and Islands. For the wider spirit of prayer which exists, and the true sympathy felt and expressed for tried members of the family of Faith.

CONFESSION of our unhappy divisions, of lack of spiritual perception and of devotedness to the Lord's cause at home and abroad, of spiritual pride, coldness and worldliness in the Church, and that so much of the preaching of the Word lacks fulness and definiteness.

PRAYER that all Ministers, Missionaries, Evangelists and Workers in all lands may be faithful, zealous preachers of the Word. That Christ crucified may be their one great theme, and that they may be enabled to commend the Gospel by a Christlike life and walk.

Acts xxvi. 1 Corinthians iii., 4-6. Ephesians iv., 5-13. Ephesians iv., 13. Revelation xxi., 3.

TUESDAY, JANUARY 3, 1905.

*For Nations and their Rulers.*

That the Lord will graciously give the nations a desire for peace. That all crowned heads, Royal families, Presidents, Prime Ministers and Ministers of State, and all in authority may feel the awful responsibility of War, and that the people in all lands may manifest a spirit of rest, quietness, and contentment, seeking by peaceful and constitutional methods to make their wishes known.

That Bigotry, Race Hatred and Opposition to the Gospel of the Lord Jesus Christ, and to the dissemination of the Word of God, may be removed from all countries, and that a spirit of love and mutual toleration may be shown, and that persecution may not interfere with religious liberty. That the darkest parts of the earth may be blessed with light and with Rulers who fear God, and work Righteousness. For Thibet and other lands long closed to Missionary effort, and for those countries so recently the scene of War.

2 Samuel xxiii., 3. Job xxxiv., 29. Psalm lxxxii., 3. Proverbs xiv., 34. 1 Timothy ii., 2.



WEDNESDAY, JANUARY 4, 1905.

*For our own Lands and their Possessions.*

PRAYER for blessing upon Sovereigns and Royal Families, Presidents, Legislatures, and all Rulers. For our Colonial Parliaments and Statesmen. That they may always be the friends of the oppressed and the upholders of liberty, Civil and Religious. That National Perils may be faced in a calm and honest manner. That our Confidence may ever be in God and that love for His Word, His day, His ordinances and His law may increase. For revival of vital godliness, that the spread of error may be arrested, and that faithful men in all the Churches may declare the whole counsel of God. That Armies, Navies and Civil Services may have much spiritual blessing amongst all ranks. That business men may honour the Lord in all their transactions and in this respect realize their individual responsibility to God and to the World. That God's work amongst all classes may be greatly extended and that we may still have continual cause for praise. That Intemperance and Impurity may not disgrace our land and other lands.

Psalm xviii., 19. Psalm cxxvii., 1. Galatians ii., 8-12. Colossians ii., 9-17. 2 Timothy iv., 1-5.

THURSDAY, JANUARY 5, 1905.

*For Families, Educational Establishments, and the Young.*

PRAYER is asked for all Universities and Colleges; that Governing Bodies, Senates, Professors, Boards of Education and Training Colleges, and all who teach, may be loyal to God's Holy Word; that they may reverently handle it, and carefully abstain from undermining the faith of the young. That all Philanthropic Institutions and Houses for the youth of both sexes may be centres of light, love and truth, and that from them many may enter upon the duties of life and citizenship men and women with the fear and love of God in their hearts. That home life may ever be pure, that Woman in all lands may be given her due place, and that the manhood and womanhood of this and all countries may be saved from social and other dangers. That the youth of our land and all classes may become free from Intemperance and other vices. That Parents may seek Divine Grace and Wisdom in the training of their children. That all Sunday Schools and Day Schools may have for their teachers those who seek to teach as in the sight of God. That Superstition may be checked in all countries.

Genesis xviii., 19. Psalm xii., 6. Psalm xix., 7. Psalm cxix., 9. Isaiah xl., 8. Hebrews ii., 1.

FRIDAY, JANUARY 6, 1905.

*For God's Ancient People Israel.*

PRAYER for this people in all lands, that God may grant speedy answer both to the Apostle Paul's prayer for them, and to the many prayers since offered. That their isolation and scattered condition in many countries may lead them to see that their dispersion is of God and on account of their rejection of Him "who came to His own, and His own received Him not." That the Zionist movement may tend to hasten the day when "they shall look on Him whom they have pierced." That all missionary efforts for their conversion wherever carried on may be greatly owned of God. That those who have become subjects of God's saving grace may be steadfast in the faith, and such as fill important positions in the Church of God may be greatly blessed in the ministerial and other work to which they have been called.

Zechariah xii., 10. John i., 11. Acts xv., 8-11. Romans x., 1. 1 John v., 13.

SATURDAY, JANUARY 7, 1905.

*Foreign Missions.*

That God will grant a continued Spirit of Prayer *all the year round* for Foreign Missions, and for all who have gone to Heathen and Mohammedan lands. That whatever hindrances retard the work may be removed. That the Church of Christ in all lands may have a true missionary zeal, and that all Missionary, Bible, and similar Societies may be increasingly supported. That the Word of God may have free course and be glorified, being preached and taught in the Wisdom and Power of the Holy Spirit. That every form of error may give way before the spread of the Gospel. That those lands which have felt the awful scourge of war may have special blessing. That their wounds may be healed, and that the distribution of the Word of Life in those countries may be everywhere owned of God. That more labourers, Divinely called and equipped, may be thrust forth into the Vineyard, and that those who are bearing the burden and heat of the day, may be upheld by God's Remembrancers, and have abounding evidence of blessing. That they may be kept hopeful and ardent, full of wisdom and courage. That in India and other countries where many are equiring as to the Truth, the enlightening Grace of God's Holy Spirit may be given, that they may receive "the Gift of God," and not shrink from confessing Christ, even though suffering or persecution result. That the higher and more influential classes in India, China, and Japan may be reached.

1 Kings viii., 43. Isaiah vi., 8. Isaiah xl., 28-31. Daniel xii., 3. Ephesians vi., 18-20.

### In Memoriam.

MRS. RUDLAND.

*China Inland Mission.*

BY JOHN A. ANDERSON, M.D., T'AI-CHOW, CHINA.

Mrs. Rudland came to China in 1876 as Miss Annie Knight, and after three years of study and work in Nanking and Chinkiang, she was married to the Rev. W. D. Rudland, of the China Inland Mission, and came to T'ai-chow-fu, where for twenty-five years she shared his joys and sorrows as they laboured together for the Master.

Her home was in Aberdeen in the north of Scotland. It would be interesting to know how many missionaries have come from the stern climate of those upland regions. We can think of nearly a score of Aberdonians belonging to the present generation of Chinese missionaries.

Cradled in Strathbogie, famous as the head-quarters of the old Gordon family, she breathed the bracing air of the heatherclad hills, whose memory is held dear by the descendants of the warrior clans.

Her early days must have been influenced by the famous Christian gatherings at Lodge of Huntly in the days of the good Duchess of Gordon. Perhaps through some seed early sown by such servants of God as Reginald Radcliffe, Brownlow North, or her own relative Duncan Matheson, she was ultimately led to China.

But it was after she left Huntly and went to reside in Aberdeen that she passed through the definite experience of the new birth. She was then about seventeen years of age. Ten years afterwards she was again in Strathbogie, and often visited our home. From that time on till she left for China I saw a good deal of her. I was only a boy, but the influence she then wielded is not forgotten. We welcomed her to our home as an angel from heaven. She was a perfect gentlewoman. So sweet, so calm, so holy, and so dignified. She had a wonderful voice in those days, and both by speech and song captivated her audiences. Some birds cannot sing when imprisoned in cages; but they fill the vault of the blue heavens with their carol when free in God's sunshine. So in the city of Aberdeen her voice was probably seldom or never heard in public gatherings; for there she was united with a body of earnest Christians who, although excellent in many ways, had a strange horror of any redeemed woman telling in public audience the glories of her Redeemer. Doubtless this kept her silent sometimes when she might have spoken.

God's plans have given a remarkably prominent place to the little patch of earth's surface called Strathbogie. It is only about twelve miles long, and usually less than two miles broad, with a population under 5,000. Yet it has sent a splendid roll of missionaries to the heathen field. Morrison's coadjutor, Dr. Milne, was its first China missionary. He was followed by Prof. Legge and Dr. Henderson and a dozen or so more; while it has given Mackay of Uganda and others to Africa. Ecclesiastical history in Scotland would be put out of gear were Strathbogie and its Presbytery omitted



from the annals of the Disruption. And it was largely through her temporary residence in the village of Mackay of Uganda that Mrs. Rudland's life passed the climax of a spiritual revolution that led up to her becoming a foreign missionary. Trained as she had been in the fellowship of the "Exclusive Brethren," she there burst her chains and entered into a large place, both for service and fellowship.

Up till the very close of her life she looked back with delight to the event that finally opened the way for her to accept of all who love the Lord Jesus to her full Christian fellowship.

When my dear father at that time baptised her in the waters of the Bogie, we felt as Ananias must have felt when in connection with Paul's conversion and baptism God said: "He is a chosen vessel unto Me to bear my name . . . and I will show him how many things he will suffer for my name's sake." The suffering only served as an incentive to complete the sacrifice. An oil-painting showing the spot where she was baptised, was a favourite picture, and hung in her bedroom where her eye could always see it.

During the years that she laboured in T'ai-chow she saw the work grow from small beginnings until it had the largest church membership in the C. I. M. Busy training and superintending native Bible-women and helping in the translation and printing of the first New Testament in the T'ai-chow vernacular Romanised, she watched the development of the native church and greatly helped her husband as the scattered out-stations became organised into one effective whole, that presented a considerable likeness to the church work of the late George Muller, of Bristol.

Then in 1898 came her last furlough, when, accompanied by her husband and daughter Adeline Rose, she went to England. During the first two years of the furlough she was seriously ill, but had a good recovery. This sickness, and then the Boxer trouble in China, prevented return from furlough until January, 1901. Those of us who met her on the return to China could not fail to see with what pleasure she welcomed the privilege of further service in this needy land; on the other hand, there was evident sorrow at some great changes that had been made in the T'ai-chow work during their absence on furlough.

In Shanghai she was very warmly welcomed by old friends and by fellow-missionaries, and on arrival at T'ai-chow she was greatly cheered by the hearty reception given by the native Christians, who had steadfastly prayed for their safe return.

Two years later she was very ill in Shanghai; but again in answer to prayer life was prolonged for a little time. It was evident, however, that the earthly tabernacle was dissolving, and it was suggested that she should go to England; after thought and prayer she said she desired to labour on in the field where God had put her until He was pleased to call her hence. It was possible that she might live as long in China as she would if in England. She would not take her husband and daughter from the work that needed them here. If she could do nothing else she could pray, and she could encourage her husband and daughter; and then she desired to have her body laid to rest among the Christian Chinese in the



little native cemetery outside the city for which she had laboured and prayed. This her express desire has been fulfilled. Her life has been in physical weakness, but in spiritual power. It was a life of much prayer, and gave out a sweet fragrance of Christ, which touched and refreshed others.

This summer increased weakness prevented her going from home, so she was taken to a hill residence overlooking the beautiful T'ai-chow valley. For a time the change seemed to cause improvement; but towards the end of August she felt that she was not to be long in this world, and at her desire she was taken back to the Mission house. There on September 22nd, without a struggle, she passed into the presence of the King. Only during the previous three days had there been any considerable increase of illness. During those last days she said good-bye to her loved ones and fellow-workers, and sent special messages to some friends. To the last her mind was bright and clear, and as during her prolonged illness, she was graciously preserved from acute pain; but her breathing became difficult and a cough disturbed her rest. The words of Scripture were constantly on her lips, and she repeated promise after promise and exhorted her loved ones not to mourn for her, but to follow the Master faithfully to the end. She longed to be with Christ, and frequently said: "How long, O Lord, how long. My grace is sufficient for thee. Victory, victory, through the Blood." As she grew weaker her lips were moving constantly in prayer. As a loved friend who called to see her said good-bye, he expressed the hope that she would have a quiet night. After he was gone she said: "Oh yes, so I shall; I'm going in to see the King." As the breathing became more difficult she said with a smile: "Patience, patience; it is a long way through the valley, but He is with me. No shadows yonder, all light and song."

Three of her Bible women pleaded for a last look, and as they stood weeping she exhorted them to be faithful and preach nothing but the gospel and not their own words. As they left she pointed upwards and said: "Good-bye till we meet up there. I will be waiting for you. You will each follow me." When they left the room she saw her daughter Rose weeping and said: "Darling, you must not mourn for me when I am gone, but let the joy of the Lord be your strength." To all she had some message of encouragement.

It was evident to all that the time of departure was at hand, but instead of sorrow there was joy. In her mind there seemed no misgivings. Eager, earnest, joyous hope, without the shadow of a doubt, filled her heart. She was more like a bride waiting for her expected bridegroom than a frail woman waiting for death. Death had no terrors. Its King was conquered. Thus gladly and peacefully she neared the moment of departure. It came so quietly that she was gone without a struggle.

A few moments before this the laboured breathing had given place to what seemed a natural easy sleep. Then the breathing became gradually slower and ceased; and she was gone. Literally she fell asleep in Jesus.

We laid her body to rest in the gentle slope of the T'ai-chow valley, in certain hope of a glorious resurrection.

## Correspondence.

### THE TERM QUESTION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: A minute yet to us not immaterial point is that 神 and 人 (very frequently) are in Wenchow identical in sound; so 聖神 and 聖人 are both read Sing-zang, making no difference between the Paraclete and—Confucius! In many cases it would be confusing 神 and 人 if the former *must* be used for God. The thousands of Christians in Wenchow all use 上帝 and 神明 (? from Ningpo) for God, and 聖靈 for the Holy Spirit.

EDWARD HUNT.

*C. I. M., Wenchow.*

### DR. RICHARD'S STATISTICS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In your August issue in a review of "China Mission Statistics" by Dr. Timothy Richard, it is mentioned that "there is an attempt here for the first time to show how many prefectures have missionaries at work there." May I venture to call your attention to the fact that throughout the monthly issues of our magazine, *China's Millions*, for 1902 and 1903, there was, month by month, a survey of one province at a time, in which survey every city, classified under its prefecture, was marked so as to show not only if it had missionaries or not but also to show what missionary societies were labouring there.

Believe me,

Yours faithfully,

MARSHALL BROOMHALL.

London.

### "PROTESTANT" AND "ROMAN CATHOLIC."

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In this month's RECORDER there is a letter from the veteran Dr. Martin suggesting that we all use the term *Sin-kiao* for Protestant and *Kiu-kiao* for Roman Catholic. I do not wish to discuss the question whether "New" and "Old" are suitable terms for Catholic and Protestant or not. I rather desire to point out that Dr. Martin is inaccurate when he says 新教 is "an exact rendering of Reformed." Everyone who knows any Chinese knows that this is not so.

In the book of Technical Terms recently issued by the Educational Association of China Dr. Mateer uses 更正教 for Protestant and in the *Chinese Weekly* for October 24th Dr. Richard translates the same word by 復元教. Both these terms mean Re-formed, and either seems to me preferable to Dr. Martin's suggestion.

I have never heard that the Roman Catholics had any wish to use any other name than *T'ien-chu*. Why should we adopt a term for their religion which they would repudiate?

Yours sincerely,

JOHN DARROCH.

### THE SABBATH.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: May I venture to express myself through your columns on the subject of the observance of the Sabbath? Do we

fully realise all that is involved in our permitting modern methods of life to govern us in certain things that have to do with the honoring of God in His institutions?

Has the strict observance enjoined by the Decalogue so changed in our Christian dispensation that travel may begin or terminate on the sacred day and various secular engagements occupy a portion of its time *that it was in our power to avoid*? I think we may pause to consider the effect on two classes by our descending to the level of *convenience* from the high demands of the Sabbatic law, on the natives—Christian or heathen—and on the non-Christian foreigner. There are, of course, *unavoidable* conditions which legitimise certain departures; even then a sacrifice of some convenience can minimise such invasion of the day of rest in other's behalf as in our own. There is a precious promise in Isaiah lviii. 13 and 14 we fail to appreciate as fully as we might, when we forget the words used in expressing the fourth Commandment.

Let us literally apply the ninth verse of the fourth chapter of the Epistle to the Hebrews, taking in its marginal emendation; it will be for our good.

A BROTHER.

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"COLLOQUIAL PSALMODY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Mr. Hinds is not happy in his selection of John and Charles Wesley's hymns as an illustration of *colloquial* psalmody. (October RECORDER, page 522).

If ever scholarly Christians did their best to put Christian

praises, prayers, meditations, and the like into the *best* English style they knew, it was the brothers Wesley. Read paragraph 6 of John's Preface to the Hymn Book, dated London, 1779. He challenges for the whole collection and not only for "two-thirds" of it the character of *poetry*. And he sums up his proud challenge—the pride is perhaps not so much personal, as family, pride since he ascribes the greater part of the collection to his brother's pen—with this remarkable claim on the score of literary merit: "Lastly I desire men of taste to judge (these are the only competent judges) whether there be not in some of the following hymns the true spirit of poetry such as cannot be acquired by art and labour but must be the gift of nature."

Wesley knew what Mr. Hinds seems to overlook that it is quite as easy to write obscurely in the phrase of the market place and the workshop as it is in that of the school and the study. If there are unintelligible *Wên-li* hymns—which goes without saying—there are at least as many *P'u-hua* hymns that yield no sense to the patient student. Such at least is the experience of an old disciple, who is as anxious as Mr. H. to "sing with the understanding".

T. C.

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"CHINA MISSION STATISTICS."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have recently received a copy of this pamphlet, issued by the S. D. K. under the direction of Dr. Richard.

Statistics, to be of any use, should be accurate. If inaccurate they are misleading. Dr.



Richard calls this attempt "a few facts which we have gathered". That they are few, indeed, and very inadequate, a very cursory examination will prove. How the facts were gathered I do not know, neither does Dr. Richard tell us. I have met several members of three missions in this province, and they all declare that no request for information had reached them or their stations. Such a haphazard method of getting statistics, without any attempt at collecting accurate ones from the Missions, is very reprehensible; hence the book is of no value at all as it stands now.

Further, it is very inaccurate. Take page 5. The pamphlet states that the English Methodists have work in Pao-ting-fu, started in 1860. This is not true. That Mission has no work in that prefecture, whereas it *has* in the Tien-ching-fu, but, in this latter case, the Mission is omitted.

The work of the American Board Mission in Pao-ting, Peking and T'ung-chou—a work of large proportions in every branch—and of the London Mission in Peking and Tientsin, Chao-chou and Chi-chou, are alike ignored; that of the M. E. M. in several prefectures is, also, not mentioned. These cover more than half of the work done in the province, and yet are not referred to once. The sphere of a new mission, like the South Chihli Mission, which is only in its inception, is referred to on pages 5 and 7.

If this is a specimen of the way that the statistics of the other provinces have been got together, then it is a farce from beginning to end, and the whole thing is worse than useless, as no one can rely on it for any accurate information, and statistics are absolutely useless unless they are accurate. In the adjoining province of Shantung the extensive and ever growing labours of the English Methodist, London, and American Board Missions are not referred to, and an outsider would not know, from this pamphlet, that such Missions had an existence at all in Shantung.

The annual reports of the Missions would have supplied the editor with much useful information. Better still, the missionaries should have been applied to. As it is, those who buy the pamphlet are simply throwing their money away, as it contains only fragmentary and very incomplete information, oftentimes most misleading and inaccurate.

That one of Dr. Richard's usual accuracy and thoroughness should have allowed such a scrappy thing to be printed, is surprising, and we can only trust that it will be withdrawn from circulation, or kept on the Doctor's desk till he finds time and leisure to make it full and complete.

Yours sincerely,

BRITISH MISSIONARY.

Chihli, November 8th, 1904.

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## Our Book Table.

### A MISSION PRESS SEXAGENARY, 1844 TO 1904.

It is a poor home where the birthdays are passed by unnoticed, and I am sure that every reader of the *RECORDER* would have been sorry if the sixtieth anniversary of the Presbyterian Mission Press had been passed by without some sort of recognition.

Is there to be found among the happy home-circle of China missionaries a genius capable of imagining the difference it would have made to the history of China mission work had there been no Presbyterian Mission Press? Is it not an institution to which we have all of us been indebted as to some dear senior member of a family? Has it not entered into the work of each and all with a helpfulness as unobtrusive as it has been sacred? The oldest among us can hardly claim to have a memory of missions in China dating back to 1844, but old and young (not excepting those who are identified with flourishing mission presses themselves) will be grateful for a reminder, before 1904 closes, to lift up their hearts unto the Lord in praise and prayer for blessing received or anticipated from the Presbyterian Mission Press.

This reminder in the tasteful pamphlet before us—itsself a fine specimen of the printer's art—is, as we might have expected, far from blatant. Its tone is rather that of a gentle whisper: "This is my sixtieth year. Let us all rejoice together in our God."

It contains a full recognition

of the work of the mission presses throughout China, as well as presenting a picturesque account of its own earlier history and later developments. Prepared in the midst of labours more abundant, which only those on the spot may be able to estimate, this really charming booklet, from the pen and camera of Mr. Gilbert McIntosh, on behalf of his colleagues, gives us just what we are glad to know concerning the history and present condition of work well typified by the solid and spacious building from which the booklet came—typified all the more closely from the fact that the works referred to possess no smoke-belching factory chimney, and are even deficient in any species of notice-board, except that of rules for the workers in the press itself.

Started at Macao in 1844, removed to Ningpo in 1860, and thence to Shanghai a few years later, the total output from the press until 1864 is reckoned at 112,000,000 pages; and the total amount printed between the years 1894 to 1904, at 590,250,003 pages. These are just two items in that section of the booklet entitled "Historical Sketch". "A Walk Through the Works" follows, well illustrated by photographs. Then comes "The Wider Outlook", containing notices of the various presses in China and general considerations of China's needs, ending with the words never to be too often quoted to ourselves as we bow before the mercy-seat and nerve ourselves for fresh enterprise: "Expect great things of

God. Attempt great things for God". And surely the information and thoughts condensed into the thirty-two pages of the booklet before us will be, to all who procure a copy, a genial and effective aid to our doing so.

WM. ARTHUR CORNABY.

*The Dragon Flag*, 1904. Published by the teachers and students of St. John's College, Shanghai, China.

We have only words of congratulation to offer to the publishers of this interesting and exceedingly well "got up" volume. The reader will find full information as to the various sides of the work carried on by our friends at St. John's College; and this information is presented in such a fresh and interesting way, made more interesting and attractive by the most effective original "head" and "tail" sketches, that it loses altogether its too often "catalogical" nature.

The paper has numerous reproductions of photographs of the staff, various classes, cadets, band, and of the College and school buildings, and of the different athletic teams. Amongst the photo-reproductions is one very interesting picture of one of the silver medals recently presented to the 100 best students by Prince Pu Lun.

A most interesting and amusing part of the volume is that which is occupied with topical references and quotations. Space forbids more than two or three examples.

The best liked book is said to be "The Three Kingdoms" and the most popular historical character George Washington. The Personal Alphabet is most amusing—just two letters,

"P, young Pay Vung-whay, with eyes so extremely dreamy

and tender." (Those who know Vung-whay will appreciate this). "V, tiny Vung-ping, not larger than a bean".

Even St. John's College has not quite cured the other "John," "John Chinaman," of his confusion of the letters "r" and "l" and "n."

Thus we read in "Odds and Ends":—

Dr.— Name me the bones in the neck.

S—y.—The "leg" is made up of three bones, "lamely," the femur.

Dr.— No! Sir. I want the bones of your neck.

S—y.—Do you want the bones of the "leg" upon which your head "lests"?

The *Dragon Flag* concludes with a "literary department," in which are some excellent, presumably original, sketches which show great promise not only of facility over the English language, but also of imaginative and creative power.

Certain things in the book,—The College cheer for example, stamp the book as that of an American college, and seem a little strange to British eyes and ears, but "though their speech bewray them," we have only words of congratulation and cheer to the *Dragon Flag*—may it long wave to show that the People of the Dragon are alive and rousing from their too long sleep.

H. LL. W. B.

The October number of the *Endeavor*, the very interesting magazine of the Japanese Christian Endeavor Societies, is an especially attractive one. There are eight pages of English reading matter and thirty-two pages in Japanese. The magazine has two excellent pictures. One is of Rev. N. Tamura, vice-president of the Japanese United So-

ciety of Christian Endeavor and pastor of a Presbyterian church in Tokyo. This man has been called "the Moody of Japan." He is at present traveling in Europe and America and is arousing much interest by his forceful addresses. The second picture is of the Niwa family of Samurai rank, three generations of Christians. There is much good news of the progress of Christian Endeavor in Japan and elsewhere, but with it the announcement that Mr. Inanuma who has done faithful work as general secretary for three years and a half, has now resigned to take a pastorate. All friends of Japan will hope that a successor may be speedily found to carry on his work for the extending and upbuilding of Christian Endeavor Societies there.

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*Nying Ing Lih. Yüing Z We.* A Chinese-English Character-Romanized Dictionary of the Ningpo Dialect. Compiled by Miss Laurence, C. M. S. Printed at the Methodist Publishing House, Shanghai.

This is a reprint, though slightly revised, of a dictionary first issued by Miss Laurence twenty years ago. It is the only dictionary of the kind in the Ningpo dialect and is much used by the foreigners who speak the Ningpo and similar dialects.

The dictionary is arranged in two parts. The first part is the character index. In the second part we find these characters with the Romanized sounds and the most important meanings in colloquial and English. Necessarily the second part is arranged according to terminations; but it is a pity that in re-editing the book the author should again have arranged these terminations according to the obsolete method used in the early Roman-

ized primers instead of the alphabetical method, which would greatly facilitate the finding of words. This re-arrangement would have taken very little time and thought on the part of the author, but would save much time to the users of the dictionary.

It is a great misfortune to find so many errors in the book, for which the author apologizes in the Preface. Even though there are over two pages of errata, there are very many errors not noted in the "Errata," and one finds errors even among the supposedly corrected "Errata." Notwithstanding these faults the book is of great value and should be in the library of every missionary in the Chekiang province. With it one can get the sound and usage of many characters which could otherwise be gotten only by the aid of a teacher. For several years it has been very difficult to secure a copy of this most helpful volume, and I am sure many will be pleased to learn that it is again on sale.

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#### ACKNOWLEDGMENTS.

Report of the Pyeng-yang Station of the Korea Mission of the Presbyterian Church, U. S. A., for the year July 1st, 1903, to June 30th, 1904, containing a very interesting map of the work of that Mission in N. W. Korea, showing stations, etc.

The summary gives 1,104 adult baptisms for the past year and 1,063 catechumens. A school for the blind has been started under the direction of the city churches. Six hundred and ten men attended the winter training class and fully 200 others the special class for business men. One hundred country classes for men enrolled 4,500 persons, including some women. Total



number of communicants in the Pyeng-yang field, 4,703, and 3,432 catechumens.

Third General Report of the Syenchun Station, same Mission, July 1st to July 1st, 1903-1904.

Summary shows 57 groups with 5,119 adherents. Of this number, 1,265 are baptized and 1,792 are catechumens. The aggregate attendance at the training classes for men and women was 1,034 men and 401 women. Total number of communicants, 1,265, of which number 310 were added during the year.

The Wonderful Century, 1800-1900. By Alfred Russell Wallace. Translated for the Shansi Imperial University. Edited by John Darroch. Diffusion Society. 182 pages on foreign white paper. English Index of names. Illustrated. Price 40 cents. For sale at the Presbyterian Mission Press and the S. D. K.

China's Young Men. November, 1904. General Committee Y. M. C. A., Shanghai.

The Young Men of Japan. October 30th, 1904, of the Y. M. C. A. Union of Japan.

The Term for God and Spirit

in Chinese. Rev. C. A. Stanley, D.D., Tientsin.

Scott's Talisman. A very convenient form of this popular novel of this great man. Price 2/6. Macmillan & Co., London.

Les Mesadventures De Jean-Paul Choppart. One of Siepmann's Elementary French series. Macmillan & Co., London.

Picture Arithmetic. Book I. Macmillan & Co., London. Price 3d. A beautifully illustrated arithmetic.

William Pitt. By Lord Macaulay. Macmillan & Co., London. Price 2/-.

Milton's Paradise Lost, Book VI. Paper cover. Price 1/-.

The Rime of the Ancient Mariner. Coleridge. Macmillan & Co. Price 1/-.

Selections from Wordsworth, preceded by Lowell's Essay on Wordsworth. Macmillan & Co. Price 2/-.

British Songs for British Boys. A collection of one hundred national songs, designed for the use of boys in schools and choirs. Macmillan & Co. Price sixpence.

Monsieur Pinson. Par Lucien Biart. Adapted and edited by Otto Siepmann. Macmillan & Co. Price 2/-.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify J. Darroch, 9 Seward Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date and over-lapping prevented:—

*S. D. K. List:—*

Translated by Rev. W. G. Walshe:—Growth of the Empire, by Jose; Citizen Reader, by

Arnold Foster; Life of a Century, by E. Hodder; History of Modern Peoples, by Barnes; Prayer and The Prayer.

Translated by Miss Wu:—Noble Lives.

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer, by Miss Jewel.



*Commercial Press List:—*

Adam's European History,  
Burnet's School Zoology, Gray's  
How Plants Grow, Gammon's  
Manual of Drill, Loomis' Ele-  
ments of Differential and Integral  
Calculus. Rev. A.P. Parker, D.D.

A Treatise on Physics. Wu  
Kwang-kien.

Popular Science Readers.

Elementary Arithmetic.

Le Comtes' Compend of Geo-  
logy.

Winslows' Principles of Agri-  
culture.

Intermediate Geography, by  
H. L. Zia.

Laughlin's Political Economy.

Hinman's Eclectic Physical  
Geography.

Milne's Plane and Solid Geom-  
etry.

Written by Dr. G. Reid for  
Commercial Press:—Comparative  
Governments, Fundamental  
Principles with citations of  
Chinese Treaties.

Geographical Terms in Chinese,  
European Constitutional History  
(for Educational Association).

Green's History of the English  
People, translated for the Kiang-  
nan Arsenal.

*Shansi Imperial University  
List:—*

Universal History, by Myers.

Twentieth Century Atlas of  
Popular Astronomy, by Heath.

Physical Geography. Published  
by Keith Johnston, Edinburgh.

Evolution, by Edward Clodd.

History of Russia, by Ram-  
baud.

Biographical Dictionary, pub-  
lished by Chambers.

History of Commerce in Eu-  
rope.

Text books of Tokio Nor-  
mal School. Translated from  
the Japanese:—Arithmetic (two  
vols.), Algebra (two vols.), Min-  
eralogy, Zoology, Physiology,  
Physics, Pedagogy, Physiography.

Life of Spurgeon, by Rev. F.  
W. Baller.

Fundamental Evidences of  
Christianity, by Dr. H. C. Du-  
Bose.

Catechism of Synoptic Gos-  
pels, by Mrs. H. C. DuBose.

Sharman's "Studies in the  
Life of Christ," by Miss Sarah  
Peters.

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## Editorial Comment.

THE most notable event dur-  
ing the past month was the  
celebration of the seventieth  
birthday of H. I. M. the Em-  
press-Dowager. The display  
of loyalty on the part of the  
Chinese in important centres  
seems to have been spontane-  
ous and unprecedented. Of  
course, the example of foreign-  
ers' loyalty to their country's  
representatives, as evinced by  
gay profusion of bunting, offi-  
cial receptions, etc., on nation-

al red-letter days, may have had  
an effect on the imitative and  
display-loving Chinese. Yet  
the unique and liberal charac-  
ter of much of the celebration  
would indicate a desire to be  
truly and visibly patriotic.

\* \* \*

FOR several days Shanghai  
blossomed out in a brilliant  
yellow display, the effective  
use of the festive red prevent-  
ing any undue jaundiced effect.  
Prettily decorated shop fronts,

artistic floral and electric decorations, numerous red-covered lanterns, and fluttering dragon flags, all bore testimony to the general desire for a joyous and gorgeous celebration. Wuchang was not far behind in the matter of decorations. It seems that the yellow bunting in Wuchang was provided by H. E. Viceroy Chang Chih-tung, who, finding upon enquiry that his loyal citizens of the provincial capital of Hupeh possessed no dragon flags to speak of, ordered no less than fifteen thousand of them, which were the day before distributed to the people residing in the principal streets of that city.

\* \* \*

THE celebration in some respects was discouraged by the Empress-Dowager. In declining certain birthday presents from several foreign Ministers, she sent a message by H. E. Lien Fang, the senior vice-president of the Wai-wu-pu, saying that as she had forbidden all officials, both in Peking as well as in the provinces, to send her birthday presents (which by precedent they were bound to do), how much less could she venture to receive presents sent her from Ministers of friendly countries, over whom she had no control.

\* \* \*

OTHER phases of the celebration might have been noted, for instance the distribution of fifteen thousand suits of special uniforms to the troops of General Chiang Kuei-ti in Peking, all embroidered with the popular motto "Wan-shou-wu-

chiang" (萬壽無疆), "There is no limit to the Imperial longevity." But we would rather allow our minds to go backward to the sixtieth celebration, made famous by the Protestant Christian women all over China subscribing for and presenting a specially printed edition of the New Testament to the Empress-Dowager. There have been many speculations during the last few troubled years as to the welfare of the book with its solid silver covers and with its raised gold titles. Some who think of the unlikelihood of the Ethiopian changing his skin or the leopard his spots, look upon the efforts then made as practically wasted; and we have been frequently reminded of the Empress-Dowager's intriguing before and after and her conduct during the awful storm of 1900. But we feel sure that the many prayers that went up for the Empress-Dowager ten years ago were not unheard. We know from the imperial demand for Bibles that definite results followed the presentation of the book that bore the characters of gold 救世聖經, "Scriptures for the Salvation of the World," and may we not hope for still greater results.

\* \* \*

WE cannot withhold a feeling of admiration as we think of how this remarkable woman still dominates the high officials of this great empire. We cannot but pity her and pray for her as we try to realise the burdens and responsibili-

ties she carries. The letter which accompanied the New Testament ten years ago referred to her energy and wisdom, and mentioned that the Christians in her empire constantly and fervently prayed that Her Highness and all the members of the Imperial Household might get possession of the secret of true happiness to the individual and prosperity to the nation. More than ever are these prayers needed.

\* \* \*

THE significance and results of the tragedies of 1900 caused the name of the Empress-Dowager to be associated, in most minds, with feelings of anger and distrust; the advances made by her to the legation and other ladies have been discounted and looked askance at; and the signs of progress emanating from her have been assigned to ulterior motives; but in these days of kindly thoughts on the part of the Chinese themselves to this remarkable woman may we not also emphasize the apparent good points in her character and give her credit for desire to rule aright. A study of her predecessors' sweeping actions and drastic measures in earlier days of crisis, the knowledge of her manner of upbringing, and the remembrance of her many limitations may help us to proportion more accurately the share of blame and praise to be accorded her.

\* \* \*

MISSIONARIES in China will learn with much satisfaction

that a Life of Dr. Griffith (Great Faith) John is to be published early next year. The work will be prepared by Rev. Richard Lovett, M.A., who is one of the secretaries of the Religious Tract Society of London. Mr. Lovett is well known as a very successful writer and author, and will doubtless succeed in compiling a useful and attractive volume. Certainly he has a subject that commands the interest and attention of Christians everywhere, and we shall look forward with great pleasure to the perusal of the book.

\* \* \*

WE have communications with Northern Manchuria at last. A letter written from Liao-yang says: "We can still hear the distant grumbling of the guns to the north, and occasional streams of wounded are carried in from the field hospitals. Most of the refugees have gone home and things look more normal. On the Emperor's birthday the Japanese distributed food to the poor. . . . Most of the out-stations are still not able to hold service. Some of them have suffered from the troops billeted on them—doors and windows being burned for firewood." Two hundred subscriptions to *The Chinese Christian Intelligencer* were sent for the Christians in Liao-yang alone.

\* \* \*

IN April, 1894, the editor of the RECORDER sent out some 600 circulars to the missionaries in China asking them to indicate what terms they used



in Chinese for God and Holy Spirit. As there have been numerous references to these figures we give below an analysis of the 355 replies received:—

## TERMS FOR GOD.

173	used	Shang-ti for God.
65	"	Shen.
36	"	T'ien-chu.
42	"	both Shang-ti and Shen.
8	"	" Shen and T'ien-chu.
6	"	" Shang-ti and T'ien-chu.
3	"	Shang-chu.
22	"	all these terms.

## TERMS FOR HOLY SPIRIT.

179	used	Sheng-ling.
147	"	Sheng-shen.
25	"	both.

This was ten years ago. It will be observed that at that time many had ceased to regard

*Shang-ti* and *Shen* as antagonistic terms, for 64 (42+22) used both terms, while those who used one term to the exclusion of the other, were in a minority, and this minority was probably considerably smaller than the figures indicated.

\* \* \*

OUR readers will hear with deep regret and heartiest sympathy that the Rev. W. Nelson Bitton has been laid aside through an attack of typhoid fever. There will, consequently, be a delay in the publication of the statistical returns of mission work in China referred to in our editorial comments last month.

## Missionary News.

### Statistics of the L. M. S. in Chihli for last Year.

Number of out-stations, 118.

" " native preachers, 50.

" " colporteurs and Bible-women, 37.

Church members, 2,064. Increase during the year, 203.

Number of adherents, 5,738.

" " chapels, 125.

" in station classes, 298 men and 258 women.

" of boys' boarding-schools, 4 with 68 pupils.

" " girls' boarding-schools, 2 with 49 pupils.

" " boys' day-schools, 36 with 429 pupils.

" " girls' day-schools, 3 with 35 pupils.

Contributed by natives, Tls. 2,144.

At a recent meeting held in the London Mission station at Hsiao-chang, Chihli, there were representatives of the American Board Mission in Pao-ting-fu and Shantung, three stations of the London Mission, and one from the China Inland Mission. The object was to reorganise the union formed some years ago for the purpose of defining boundaries and arriving at a common system of church government, as, also, to guard against possible troubles arising from persons wishing to quit one mission and join another in the same region from unworthy motives. These missions, combined, are working in about fifty counties in the south of Chihli and the counties adjoining in the province of Shantung. The meetings were harmonious and helpful and the dangers of



overlapping were averted. The time has fully come when missionaries should thus meet; as the number of the missionaries is ever on the increase, expansion is a daily occurrence; new missions are entering the field, and a common method of working has become an absolute necessity. In this part of Chihli and Shantung all missions work in complete understanding and mutual helpfulness, and it is eminently desirable that a similar thing should be arranged elsewhere.

### Canton Medical College.

#### THE OPENING CEREMONIES.

If the pioneers of medical mission work in South China can, from the vantage ground of the celestial state, take an intelligent interest in the progress of Christ's kingdom on earth, surely there was joy in the presence of the angels of God on Wednesday, November, 2nd. On that date the new medical college erected by the Canton Medical Missionary Society was formally opened. To those acquainted with the history of Christian missions in China it is hardly necessary to say that this new advance is the fruit of the consecrated labours of Drs. P. Parker, J. G. Kerr and J. M. Swan, who have succeeded each other as superintendents of the Society's hospital during the past sixty years.

The opening ceremonies were divided: Chinese function taking place in the afternoon, while the foreign community gathered in the evening. This arrangement was rendered necessary, as seating accommodation was inadequate for the united gathering.

The new building is three-storeyed, and is situated on the river shore almost in front of the

superintendent's residence, and thus in close proximity to the hospital. The valuable site was given by the Chinese government. The college is strongly and neatly built of red brick, with verandahs surrounding each storey. An observatory crowns the top (a gift from the Parsee community in Canton), which commands one of the most extensive views of the city obtainable. The money for the erection of this plant has come from varied sources, representatives of many nationalities contributing, but it is surely gratifying that the committee can record the fact that the larger half of the cost has been borne by the Chinese themselves. This speaks louder than any words can do the appreciation of medical missionary work by the Chinese.

At the Chinese ceremony the American Consul-General, Mr. F. B. Cheshire, presided, and a large number of officials and representative Chinese were present. The Governor of the province, the Namhoi magistrate, the Tartar-General and a representative from the Viceroy were there to show their sympathy with the institution. In replying to Mr. Cheshire's address of welcome one of the officials said that the work in connection with the Medical Missionary Society's hospital had done more than anything else to remove prejudice and cement the goodwill which now united the representatives of foreign nations with the Chinese in Canton. Revs. Dr. Noyes and Dr. Simmons addressed the gathering as men intimately acquainted with the history of medical missions in Canton, while Rev. C. Bone spoke of the advantages that would spring from the institution. The pupils from the True Light Seminary for women contributed sweet music.

The evening meeting was presided over by H. B. M. Consul-General, Mr. Campbell, and was well attended by the foreign community. Dr. Graves, the senior missionary in Canton, who had just returned from furlough in U. S., in the name of the Society, of which he is chairman, welcomed the visitors. Addresses were also given by Dr. H. V. Noyes, W. J. Anderson, M.D., Rev. R. E. Chambers, Mr. E. A. Stanton, treasurer, and A. Anderson, M.D., who has been appointed superintendent of the College.

Dr. Noyes, in the opening address, traced the inception of the present effort back through the histories of the noble, self-effacing pioneers, Drs. Parker and Kerr, and back further still to the example of the Saviour, in whose footsteps they had followed, who "went about doing good and healing all that were oppressed of the devil". Dr. W. J. Anderson, of the Wesleyan hospital at Fatsan, viewed the institution from the point of view of the Christian medical man, while Mr. Chambers had as the key-note for his remarks, "Other men laboured and ye are entered into their labours", at the same time not forgetting to give the honor due to Dr. Swan, under whose efforts the College has evolved from the ideal into the solid up-to-date institution which we have today.

Thirteen students have enrolled their names, and work will begin immediately. Dr. A. Anderson will give his whole time to tuition, while Drs. Swan and Todd will give such help as is possible in view of the fact that the hospital work already claims most of their time and strength. The practice the students will be able to get at the hospital in all

sorts of cases will be an invaluable part of their training.

Enjoyable musical items were interspersed between the addresses, and the meeting closed with prayer led by Dr. Graves.

We all pray "God bless the Canton Medical College."

GEO. H. MCNEUR.

Canton, November 9th.

### Other Notable Openings.

*Yen Building, St. John's College.*

This new block of three lofty storeys was opened on Saturday, October 1st.

The first storey is almost entirely taken up by the large hall known as the Alumni Hall. There are quarters for the foreign professors and masters on each side opening on to a spacious verandah. The third floor also contains masters' quarters, and very comfortable suites of rooms they seem.

Addresses were delivered by Rev. F. L. Hawks Pott, D.D. (President of the College), Prof. W. W. Yen, B.A. (son of the late Rev. Y. K. Yen, in whose memory the building is erected); Mr. H. De Gray, Rev. P. N. Tsu, and R. W. Little, Esq.

In the course of his address Dr. Pott said that some people living in Shanghai were not optimistic about China, but when it was considered that within ten years no less than three new buildings had been erected at St. John's College in answer to the increased demand for enlightened education, it had to be admitted that great changes had come over the minds of the people of China and that they were deeply realising their need. The first of the three buildings mentioned was the preparatory department, opened in

1895. The second was the science hall, erected and formally opened in 1899. Now, about five years later, they had assembled to open yet another building.

In giving an account of how the building came to be erected Dr. Pott referred to gifts from the Hon. Seth Low (after whom the library is called), and spoke highly of the efforts of the alumni of the College. Instead of the \$5,000 gold asked for, the alumni secured a sum amounting to \$8,000 (gold). This amount was not contributed by the alumni entirely; they went to their friends and officials throughout the empire. Each of the members of the Association gave himself and persuaded his friends to give, and the list of contributors contained the names of men known throughout China, such as Chang Chih-tung, Admiral Sah, and many others. In recognition of this the present commodious hall was to be called Alumni Hall and would for all time commemorate the generosity of the alumni of 1901 to their *alma mater*. The rest of the money was raised in the United States.

#### *New Hospital, Pao-ting-fu.*

The new hospital, Pao-ting-fu, in the American Presbyterian Mission compound, was formerly opened on Tuesday, 4th October. The general exercises in the chapel were followed by an inspection of the new buildings, and feasts provided for the officials, resident foreigners, and about a hundred of the leading men of the city. Nearly all of the superior officials, civil and military, were present in the chapel. Tao Tai-ch'ien, the Chinese Director of the University, offered a short address of congratulation and appreciation. A small

honorary gateway with a tablet had already been erected by Chinese contributors. The tablet reads 思羅醫院 (In Memory of Dr. Taylor Hospital). Of the sum used in building and equipping this fine hospital plant, 3,500 gold dollars were given by Dr. Taylor's classmates of Princeton University, of which Mr. Charles Denby, of Tientsin, is a member. The wards were given by E. B. Sturges, of Scranton, Pa., and the hospital equipment by Dr. B. C. Atterbury.

#### *St. Luke's Hospital, Hongkew.*

A large assembly of friends and well-wishers of St. Luke's Hospital were present at the formal opening ceremony which took place October 26th, at 4 o'clock p.m.

The inspection showed there are six large rooms and fourteen smaller ones, containing altogether one hundred beds. The two operating rooms are fairly large, and are fitted with the most modern appliances recently received from the United States and England. Adjoining the hospital there is also a new building for the medical school. The native staff of the hospital consists at present of six trained nurses and a house surgeon and physician, both of whom are graduates of the medical department of St. John's College, Jessfield. There is also a superintendent of the nurses.

Dr. Hawks Pott presided at the Literary Exercises, and short and appropriate addresses were given by Dr. Boone (whose name will always be inseparably connected with the hospital), Dr. Park, Dr. Reid, and in Chinese by Dr. Timothy Richard. Among the audience were Mr. Wang, the Shanghai Hsien ma-



gistrate. His Worship appeared to take a keen interest in everything connected with the hospital that was brought to his notice.

*M. E. M. New Chapel, Tientsin.*

The Methodist Episcopal Mission has just completed a new chapel, school-house, and dispensary, to replace those destroyed during the Boxer rising in 1900. The site is situated inside the old West Gate, on the south side of the street, and is upon the same ground as the building erected in 1895.

At the rear a large room is in use as an elementary school. There is also a dispensary and women's quarters. This has been fitted up in a most perfect manner and includes besides the dispensary the audience room and examination room. The lady doctor attends twice a day and administers to the wants of the poor sick.

C. E. Notes.

A FLEXIBLE ORGANIZATION.

The following paragraph by Professor Amos R. Wells, editor of the *Christian Endeavor World*, will make clear how the Christian Endeavor Society can fit in to the work of any church in any place, and with unending minor modifications yet retain an essential unity of purpose and result. No hard and fast organization, centering in itself, could ever have attained the widespread usefulness which has resulted from the organization of Christian Endeavor Societies. But just because it represents a "movement" toward a religious ideal rather than merely a new society it will commend itself wherever its ideal is cherished. Professor Wells says:—

"Every one who makes use of the Christian Endeavor Society should understand how flexible are its plans. The entire control of each society is in the hands of the local church and pastor, subject to the government of the denomination. The United Society of Christian Endeavor, to be sure, recommends a form of pledge, but it may be entirely changed by any church that desires to change it. It need not even be called a pledge at all, but may, if any prefer, be called a "declaration" or a "purpose." The United Society in the same way sends out a "Model Constitution," which may be changed in any particular or all particulars until it conforms precisely to local needs. The United Society acts as a bureau of information, and gives wide publicity to all the good ways of working it can discover; but these various methods are to be adopted or rejected according to the needs of the local church. In fine, the Christian Endeavor Society, while enjoying all the benefits that can flow toward it from the societies of other churches and denominations and countries, is to be just what the local church thinks it best for it to be, in order most fully to fill its place in that church.

*The Secret of a Good Prayer Meeting.*

Plan, pray, work to have a good prayer meeting if you would have a good society this year. You cannot have it otherwise.

And you can have such a prayer meeting. Here is the secret, the human side of the secret: God will take care of His side of it: *See that every active member takes his part.*

This is the secret of a good prayer meeting that Christian



Endeavor came to reveal to the churches twenty-three years ago.

It is just as true a recipe for a good meeting now as it was then: *See that every active member takes his part* in prayer, testimony, in Scripture or other recitation.

There is nothing recondite, mystical, incomprehensible about this human side of a good prayer meeting; it is all contained in this one sentence: *See that every active member takes his part sincerely and intelligently.* I have added two words. I do not mean glibly, eloquently, fluently. None of these qualities are necessary. The active member may take his part haltingly, stumblingly, un-

grammatically; little matter this if he does it sincerely, intelligently knowing and meaning what he says.

President, officers, executive committee, especially prayer meeting committee, bend all your energies to this point if you would have a good meeting. Enforce the pledge, live up to it yourselves, do your best to *see that every active member takes his part in each meeting sincerely and intelligently*; and your prayer meeting, the furnace of your society, will warm and quicken all its activities.

FRANCIS E. CLARK.

## Missionary Journal.

### BIRTHS.

At Kia-ting, September 25th, the wife of Dr. CHAS. W. SERVICE, C. P. M., of a daughter.

At Mien-juh, Szch'wan, October 4th, the wife of Rev. Dr. SQUIBBS, C. M. S., of a daughter, Amy Ellen Aylward.

At Nashville, Tenn, U. S. A., October 7th, the wife of Rev. W. B. NANCE, M. E. S. M., Soochow, of a son, Dana Wilson.

At Wei-hsien, October 17th, the wife of Rev. E. W. BURT, M. A., E. B. M., of a daughter.

At Shanghai, November 2nd, the wife of D. WILLARD LYON, Y. M. C. A., of a son, Laurence Leslie.

At T'ung-ch'wan, Szch'wan, November 6th, the wife of ISAAC MASON, F. F. M. A., of a daughter, Ruth Evelyn.

At Huang-chow, Hupeh, November 16th, the wife of Rev. S. TANNK-VIST, S. M. S., of a daughter, Anna Margareta Elisabet.

### MARRIAGES.

At Chen-tu, October 27th, Mr. J. H. EDGAR and Miss LILY TRÜDINGER, both of C. I. M.

At Hongkong, November 11th, Rev. F. CHILD, C. M. S., Kwei-lin, and

ALICE BEATRICE, youngest daughter of the late Foster M. Sutton, of Fakenham Hall, Suffolk, England.

At Hankow, November 12th, W. H. HOCKMAN and Mrs. W. B. MOSES, C. I. M.

At Shanghai, November 23rd, C. A. BUNTING and Miss H. BANCE; Mr. F. TRAUB and Miss E. BRUNNSCHWEILER, C. I. M.

### DEATHS.

At Glencliff, near Nashville, Tenn., U. S. A., August 4th, LEWIS JAMES, second son of Rev. and Mrs. W. B. Nance, M. E. S. M., Soochow.

At Siang-yang, Hupeh, October 7th, Mr. GUNNAR ARNELL, S. A. M., aged 21 years.

At Syen-chyun, Korea, October 17th, JOSEPH ALLEN, only child of Rev. and Mrs. C. E. Kearns, A. P. M.

At Kan-chow-fu, October 29th, JOHN W. CRAIG, C. I. M., of dysentery.

At Chefoo, October 31st, Mrs. H. J. ALTY, C. I. M., of typhoid fever.

At Chi-ning-chow, of dysentery, ALICE, only child of Rev. and Mrs. T. L. Blalock, G. M., aged 1 year, 6 months, 18 days.

At Wu-chow, November 6th, Miss F. H. CAMPBELL, C. and M. A., aged 43 years.

**ARRIVALS.****AT SHANGHAI:—**

September 25th, Mr. and Mrs. LAN-DAHL (ret.) and Miss LEE, for H. S. M., Tai-ping-tien.

October 23rd, Miss RUTH E. LINDBERG, for C. and M. A.

October 29th, Misses E. J. DOUGLASS-HAMILTON, G. A. COLE, M. L. HARMAN, A. REHNBERG, A. R. DARLING, A. M. LOVELESS, A. R. ALLEN, A. M. HOCKING, H. M. SCORER, L. CLARKE, C. ARGENTO, K. ANDERSON, and L. M. NYLIN, also Miss I. W. RAMSAY. Mrs. W. B. MOSES and Miss H. BANCE (ret.), for C. I. M.

November 10th, Mr. and Mrs. ALLEN N. CAMERON (ret.), Miss GRACE LEWIS, Mr. and Mrs. H. HUNTSMAN, for Hankow (uncon.); Rev. and Mrs. E. W. ELLIS, A. B. C. F. M., Pang-chwang; Rev. C. F. KUPFER, wife and child (ret.), M. E. M., Kiukiang; Rev. W. M. HAYES, wife and child, and Miss C. E. HAWES (ret.), A. P. M., Wei-hsien; Rev. W. C. LONGDEN and family (ret.), M. E. M., Chinkiang; Dr. and Mrs. C. F. ENSIGN, for M. E. M., North China; Rev. and Mrs. A. J. FERCH and Rev. H. E. VOSS, for U. E. C. M., Chang-sha; Rev. and Mrs. W. A. MATHER (ret.), A. P. M., Pao-ting-fu.

November 13th, Miss D. M. HUNNYBUN, from England for C. I. M.; WM. A. STEMMERICH, for C. and M. A.; Rev. H. H. TAYLOR, Misses E. KEMPSON, E. D. MARTENS, and A. J. EDWARDS, for C. M. S., West China; Miss D. C. JOYNT (ret.), C. M. S., Hangchow.

November 18th, Rev. and Mrs. J. V. LATIMER, for A. B. M. U., Huchow; Rev. RANDALL S. CAPER, Rev. J. H. GIFFIN and wife, for A. B. M. U.; Miss MARY M. THOMAS, M. E. M., Hing-hua; Rev. A. E. MOWATT and wife, for C. P. M.

November 19th, Miss M. MURRAY (ret.) from England, and Dr. MARY NEWELL, from America, C. I. M.; Rev. J. A. JOHANSEN (ret.), M. E. M., Chungking; Misses LENA M. DUNFIELD and LAURA H. HAMBLEY, for C. M. M.

November 24th, Revs. VINCENT JOHNSON and JAMES WEBSTER, for W. M. S., Hankow; Rev. THOS. W.

SCHOLES, for W. M. S., Canton; Rev. H. CASTLE, Rev. J. E. DENHAM, Mr. PAUL J. KING, Miss M. M. CLARKE, and Dr. H. N. CHURCHILL, all for C. M. S.

November 27th, Rev. F. OHLINGER (ret.), M. E. M.; Rev. A. FAGERHOLM (ret.), S. M. S., I-chang; Mr. H. B. NIBLOCK, for Chefoo Industrial Mission; Misses MARGARITE BODE and MARIA MÜLLER, for Berlin Mission.

**AT YOKOHAMA:—**

For Tientsin, October 30th, Rev. HORACE W. HOULDING (ret.), Mr. and Mrs. B. BERNSTEN and two children, Mr. and Mrs. W. H. C. EBELING, Mr. and Mrs. A. C. GRIMES, Messrs. DONALD CAMPBELL, PAUL GEISLER, KARL GORDON, ALFRED GELSETH, JOHN L. MOE, AUGUST REINHARD and EGBERT STEWART; Misses ELLEN E. A. ARMOUR, CORDELIA BROWN, AMY E. BROWN (ret.), LYDIA CONNAUGHTY, LOUISE GLASS, GERTRUDE GREENE, SARAH V. HAAS, ALICE M. KIMMEL, MARTHA LAUGHLIN, DRUSIE MALOTT, ELIZABETH REA, PAULA L. RITTER, MARGARET WARKENTIN, Mesdames M. T. HUBBARD, I. D. MARSTON, E. E. OSBORNE, all for South Chihli Mission.

**AT HONGKONG:—**

November 9th, Miss ALICE B. SUTTON, for C. M. S.

November 22nd, Dr. and Mrs. HORDER, Misses BEAUCHAMP and HAVERS, for C. M. S., South China; Rev. and Mrs. F. E. BLAND, Misses C. J. LAMBERT, E. M. SCOTT, and C. N. TAYLOR, for C. M. S., Fukien.

**DEPARTURES.****FROM SHANGHAI:—**

October 22nd, Miss M. KING, C. I. M., to America.

November 2nd, Rev. W. M. CAMERON, S. D. K.; Rev. R. E. MACLEAN and family, M. E. M., for U. S. A.

November 5th, Mrs. C. E. MOLLAND and 4 children, F. C. M. S., for England.

November 23rd, Rev. J. MURRAY and daughter, Mrs. W. B. HAMILTON and daughter, A. P. M., Chi-nan-fu; Rev. F. B. BROWN, wife 2 children, C. and M. A., Chang-te-fuh, for U. S. A.

